

"THE TIKHONAIRE"

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at the GRADUATE
THEOLOGICAL UNION

Gift of St. Tikhon's Seminary

501/2890

Dedication



This booklet is humbly dedicated to the Orthodox men and women who served and are serving the various branches of the U. S. Armed Forces.

And we pray that those who made the supreme sacrifice will receive their crowning rewards from the All Holy and Merciful Head of the Church, Our Lord Jesus Christ.

Eternal Memory to them!

Our Cover

“Without Faith it is impossible to please God.”—
(Heb. XI,6)

The cover has been especially created for the “Tikhonaire” by Mr. John Kerpchar. May 30th at our St. Tikhon’s Monastery has a significant and spiritual meaning. On this auspicious day the graduating seminarian has finally reached his dedicated goal in life. A life dedicated to embrace spiritually the guidance of Christian needs in the Russian Orthodox Church. Here we see the graduate willing himself to spiritually guide the young and old. Without pomp or ceremony, faith has beckoned at his door. The door opening, because through faith, Christ is the unseen but spiritually felt force, opening the door for the children and aided by that glowing faith from the old, bringing to realize and be guided by another of our sincere and dedicated future priests the desire to live in faith and understand the doctrines of life the Church adopted.

Vladimir I. Briandevy, Priest

"THE TIKHONAIRE"



MAY THE BLESSING OF ST. TIKHON
BE UPON YOU

Published by the Students of the St. Tikhon Theological Seminary
South Canaan, Pennsylvania

Printed With the Blessings of His Grace, Bishop Nicholai

Our Primate's Greeting to the Devout Pilgrims to St. Tikhon Monastery

The Holy Gospel contains some striking words of our Lord Jesus Christ in regard to patriotism. His words are directed to the capital of the Hebrew nation. They declare: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!" (Matthew 23,37). Because of the high regard which we have for our forefathers, and because we wish to comply with the words of our Divine Teacher, we shall take, brothers and sisters gathered here on the sacred grounds of St. Tikhon's Monastery, these words as our instruction for today—Memorial Day.

We gather here publicly as chickens of one nest under the wings of our holy monastery. Her words to, "Rejoice with me as with thy mother," did not fall on deaf ears. We, as our Saviour said, gathered under the protection of Her wings in order to feel the warmth of our Mother, to feel our intimate relationship with Her, to stand side by side with those who share the same Orthodox Faith, who have one and the same spiritual joy proceeding from St. Vladimir, equal-to-the-apostles, enlightened of Russia, Galicia, Carpatho-Russia and today, America.

We gathered here according to our free will. But, as seen from the words of the Saviour who desired to gather His children together many times, it is His holy will that we are here. He is our Commander. It is He who leads us by the hand like small children to the House of our Heavenly Father. Perhaps we don't recollect the words spoken by Him just before He undertook the tremendous job of redeeming mankind with His Holy Passions; "I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14,3).

You ask why I proffered these words concerning Jerusalem? Why I say these words are "patriotic"? How are we to understand the reminder that Jerusalem will violently kill prophets and messengers sent from God according to His holy will? What do these words mean to us living far from the Hebrew and Russian nations? What, you ask, am I trying to convey to you in my speech?

I will answer these questions with utmost seriousness. But be-



HIS EMINENCE
THE MOST REVEREND METROPOLITAN LEONTY
Primate of the Americas

fore I answer I caution you that no revenge or malice is intended. In this case as in many, the words of our Saviour may be applied: "Father, forgive them; for they know not what they do." (Luke 23,34).

My words will be bitter for many hearers. They will perhaps even cause indignation somewhere across the ocean,—there where God's workers, sent to save sinners, have been put to death by those living in that country. Alas! That country is our motherland. It is vast Russia renamed an impersonal society beginning with the letter "U" and ending with "R". There the Orthodox Church does not gather Her children under Her wings and protect. They did not care to heed the call of their Spiritual Mother — the Orthodox Church. They have rejected Her love, Her teachings, Her morals and Her guidance toward salvation. "They would not! (Math. 23,37). But you, brothers and sisters in Jesus Christ,—you would. You are remaining steadfast to the standards of the Orthodox Faith. You gather in your churches with love in your hearts. But in Russia now there are those who say: "We deny Christ and His Church." In answer you have cried: "We adhered to Christ and we will continue to adhere to His Holy Church! You destroy God's temples over there, but we here will build and beautify them and protect them with all of our strength and hand this precious heritage down to our children, grandchildren and great-grandchildren! You have murdered and still continue to oppress Christ's priests, but we here respect and will respect them as our spiritual fathers.

"Forgotten are the teachings of St. Tikhon of Zadonsk in your country, but we, in his memory and honor not only built this monastery but will practice his teachings in our lives."

Dear brothers and sisters, you are redeeming the sins of our motherland—Russia—with your prayers and sacrifices. You are true, and obedient children of Christ's Church. You are likened unto Mary of the Gospel, desirous of hearing the word of God. Blessed are you.

May God's blessing be with you during all the days of your earthly life—now and ever. Amen.

✙ THE RT. REV. LEONTY,
Archbishop of New York,
Metropolitan of All America and Canada.

GRADUATES



Father Deacon
George Pawlush

Joseph Kreshik

Father Deacon
John Waschak

An Address to the Graduates of St. Tikhon's Seminary

JUNE 1953

"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress." Psalm 4, 1.

Dear Graduates:

When a person finishes some sort of task, whether taken upon himself voluntarily or given to him by others, he breathes a sigh of relief, his bosom becomes lighter. In like manner, burdens or even whole misfortunes are taken from his shoulders. He has completed his work. He has fulfilled his obligation. He may gaze into the eyes of his fellow man without fear because he has honestly and conscientiously paid his debt. Those surrounding such a worker truly share the happiness of the graduate who completed his job within the required time and with complete accuracy. His happiness is their happiness.

Today you, the foster sons of our seminary, find yourselves in this position. It is not in vain that you have spent years of study within the walls of this peaceful, modest nursery of theological sciences and Orthodox Church culture. You have assimilated that which was required, and as evidence you hold diplomas which bear witness of that fact. But that is not all. You have become familiar with the spiritual atmosphere which permeates throughout our school—this, our nurse which has educated you for fruitful spiritual work, namely the work of God's Church on sinful earth. You have become the flesh and blood of our Spiritual Mother with privileges equal to those which were given to the clergy of our Metropolitane; be good co-workers. And may God grant you to be like them in the true sense of the word.

The happiness which you now enjoy is felt among your professors, relatives, friends and by the great number of our Orthodox flock here in broad, free America. You will be needed by our flock in the future. Somewhere in America each of you is being awaited as a worker in Christ's vineyard. The Church's happiness will be even greater when God's providence leads you to the acceptance of the Holy Spirit for fulfilling priestly duties.

You should already feel that the "God of your Righteousness" heard you and granted you that for which you asked in your secret prayers. When you were "in distress" about finishing the seminary course, He heard you. Remember, then, that He will hear you when your burdens and sorrows are heavy again. He will give you joy in the midst of grief and sorrow.

Our seminary graduates you as active workers in the field of Orthodox America. Be as honorable in Church work as you were in your studies. Do not forget the theological sciences in your later life. Teach God's law "day and night" as states the prophet David. Truth of the Lord endureth forever and they will clothe you in garments of salvation—you personally along with your future spiritual children.

Amen.

✙ METROPOLITAN LEONTY.

Fifteen Years of Spiritual Enlightenment at St. Tikhon's Seminary

It was in 1937 that the All-American Sobor of the Russian Orthodox Catholic Church recognized the urgent need for qualified clergy to supply the demand for Orthodox priests in America. Heretofore most clergy were trained in Europe. However, American trained clergy were needed to carry on the cause of Orthodoxy in the United States. The location of a suitable site for a seminary was decided upon and its home to be was at our historic monastery in South Canaan, Pa., shrine of the Orthodox faithful in America. The quiet atmosphere was found favorable for the training of future spiritual fathers.

The task of organizing this ambitious undertaking was delegated to the late Archbishop Arseny, a founder of St. Tikhon's Monastery and Orphanage. Capable and learned, he proceeded vigorously with utter devotion with the task that lay before him. Through the efforts of this tireless and unselfish servant of Christ a good start was realized.

Orthodoxy in America will note the year of 1938 as a historic date for in that year the school began its training of candidates for the priesthood. St. Tikhon's in its infancy was to endure and overcome many hardships and at times existing on a minimum financial budget. Through the years our school attracted the attention of our hierarchy by its well qualified faculty and highly integrated course in theology and in the year of 1948 by the proclamation of the Council of Bishops and with the Archpastoral blessing of our late Metropolitan Theophilus, the Theological School was reorganized into a Seminary and subsequently, was extended to a four year course of religious education. With a four year course of study the curriculum of St. Tikhon's Seminary was expanded and more diversified. This was made possible through the acquisition of additional professors. We are most fortunate in having among us such celebrated theologians.

Due to the great influx of students the need for enlarged quarters became apparent. It was to this end that our former rector, His Grace Bishop Nikon, presently Bishop of Canada and Toronto, worked diligently until it was realized. The blessing of our new building took place on September 25, 1951 and it proved to be a joyous occasion with His Eminence Metropolitan Leonty and his associate bishops participating along with local clergymen.

With facilities increased and quarters enlarged we embarked on a drive to improve our library. Through our appeals much Orthodox literature has been added to our already fine library.

St. Tikhon's Seminary is a reality today because of the foresight and faith of the All-American Sobor of 1937 and the importance of this decision can be readily seen by the accomplishments of our school in meeting the demands of the Orthodox faithful since its inception. The graduates of this seminary have filled their posts faithfully as

SENIORS OF 1953

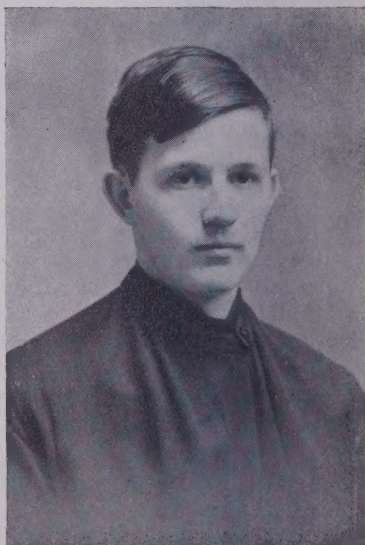


Standing, left to right — Anatoly Mashonsky, Theodore Soroka, Leon Jolkoff, Peter Mazulia.

Sitting, left to right—Alexander Kobashar, John Klembara.

THE JUNIOR

Alexander Tschernjawski



THE SOPHOMORES



Standing, left to right—Nikita Smigin, Donald Pavelchak, John Bohush, John Sochka.

Sitting, left to right—Hierdeacon Leonty, Hierdeacon Cyril.

Pastors, Readers, and Choir Directors for many parishes throughout the United States. One of our more distinguished graduates has been His Grace Bishop Jonah of Washington, D. C. These facts testify to the value of St. Tikhon's Seminary as a beam of Orthodoxy, free from taint or outside influences, where a student receives a completely religious education which is so needful to the priest of today.

Our hope for the future is directed toward the betterment and advancement of our beloved school and we shall try to uphold the faith shown us by our past spiritual and lay leaders. With the help of the Almighty God and with humble prayer we beseech the Lord to send His Spirit of Divine Enlightenment needed for the fulfillment of our mission in America.

A Friendly Letter

to a Candidate for the Priesthood

As Written by Bishop Nicholai D. Velimirovich, D.D.

You are young, and as such exposed to many wordly temptations. But be steadfast, and know that the Lord has chosen you "from the womb of thy mother" and dedicated to His service.

What are the chief temptations of our time, which may disturb your mind?

1. **Lucrativeness.** Some of your high school colleagues will have a lucrative position, either as the high state officials or prosperous businessmen, journalists or army generals, with a big income or salaries. Your salary, however, never shall be more than modest, perhaps less than that of a great number of your parishioners. But think, who of them can forgive sins in the name of God, who but you alone? And when those wealthy ones lay on death beds, what then? Both are mutually despising each other: the man and his wealth; the dying man despising his unnecessary wealth, and his wealth, as it were, despising its owner. Cynical and helpless to each other. In this agonical hour none of your colleagues of lucrative and world famous position will not ask any banker or diplomat to help him but you. Seeing that everything has left him and that he is leaving everything, like a drowning man looking for a rope, he looks only to you to save his soul. Now, compare all the temporal lucrativeness and world glory with the God given authority to forgive sins and save the souls for the life eternal, the authority which God delegated only to you. Therefore, be superior to this temptation of lucrativeness.

2. **Fear for tomorrow.** But you have a wife—*matushka*—and children. What about their sustenance, education, insurance; the world is merciless? Well, listen what the seer says: "I have been young and now I am old; yet I have not seen the righteous forsaken, nor his seed begging bread." (Ps. 37.25). And you know what your Lord said (Mt. 6.31). What salary did Jesus have? And what insurance his apostles? The history of the Church for nineteen hundred years testifies that never a Christ's priest died of hunger nor

his children begging for bread (of course, excepting the time of persecution and martyrdom, where not only the priests but all kind of Christian people were tortured for Christ's sake). And I can assure you from my long experience, that I saw several millionaires broken and begging their friends for bread and shelter, but never a priest. God is protecting His faithful servants. Don't worry about means and insurances.

3. **Insignificance.** But the Orthodox Church nowadays is playing an insignificant part in the world's drama and in Christendom. Who told you that? Don't be ashamed of the chains in which are now held nearly 200,000,000 of your brethren for Christ's sake, nor of their poverty, their suffocated silence and their apostolic sufferings (Read II Cor. 6,3-10). Look, our Orthodox Church is apostolic not only in doctrine but in suffering too. The Orthodox people are highly honored "not only to believe Him (Christ) but also to suffer for His sake" (Philip. 1,29). Flee the inferiority complex, beholding how St. Paul proudly and jubilantly speaks of the persecution of the church under Emperor Nero (a suicide), and compare it with the present persecution of your Orthodox Church. The persecuted Church is the true Church. "Whom the Lord loveth, He chasteneth, and scourgeth every one whom He receiveth" (Heb. 12,6). The Lord rejoices in a Church which in peace-time is making for a civilization in His glory, but He rejoices much more in a Church suffering for Him. Remember this and think of this. And think also of the world-resonant effect of the suffering of the Church of your forefathers. The erstwhile empty churches in America and elsewhere are now filled to the capacity. There is a revival of religion all over the world because of your suffering church at home. When the free peoples in peace and abundance are not satisfied with Christ, then the Lord God shows to them how it is without Christ. Confusion, horrors, crimes, darkness and hell. The world never believes before it sees. Therefore once again the Son of man has been lifted up as Moses lifted up the **healing** serpent in the wilderness. And this time, as always before, when He is lifted up, He is drawing all men unto Him (John 3,14;-12,32). Don't you see how nations are being drawn unto Him by looking at Him on the cross in Russia, Serbia and other Orthodox countries, and how they are being **healed** from atheism and anti-christianism? The suffering of an innocent person arouses always in human hearts a great sympathy. How much more the suffering of the innocent Son of God in the body of His Church! Therefore, rejoice, for the whole world is becoming better on account of your suffering Church. Suffering at home, she is now the greatest missionary of Christ abroad.

The Significance of the Triple-Barred Cross



On the tip of every Russian and Carpatho-Russian church dome, pointing up towards our eternal home in heaven, stands the cross, the emblem of our salvation. But that cross upon our churches is an unique one—it has three bars, two horizontal and one slanted or oblique.

What is the significance of the triple-barred cross?

Many people have asked that question. Certainly we, who make use of such a cross, should know what it stands for.

Reasons for representing the cross of Christ in this manner go back far into antiquity. We can't say for certain at what time artists first began depicting the cross with the three bars as we have them today. But this we do know: triple-barred crosses have been known for hundreds of years; and, secondly, if we closely examine the crucifixion of Christ, we find that the triple-barred cross more exactly depicts that scene, and that features of the Russian cross must have been on Christ's cross.

Here is an outline of the meaning of the triple-barred cross, followed by an account of the separate beams.

- I. The top bar is the inscription or title-board found on Jesus' cross.
- II. The second bar is the beam upon which our Lord's arms were spread.
- III. The third, slanted bar represents
 - 1) the foot-rest of Christ's cross,
 - 2) the cross of St. Andrew,
 - 3) and symbolically portrays the drama of Mt. Calvary, wherein one sinner rose to Paradise and another sank to eternal perdition.

I

The top, horizontal bar of the Russian cross is the title or inscription bar. Upon this uppermost board was written the reason for our Lord's death sentence, as well as His identification. It reads, "Jesus of Nazareth, King of the Jews," according to St. John the Apostle, who was an eyewitness of the crucifixion. These words were written in three languages: Hebrew, Greek, and Latin. Pontius Pilate ordered the sign made.

In the ordinary single-bar crucifix we see today, that top inscription board is represented by a small tablet, simply bearing the letters INRI. But the title-board on our Lord's cross was no small tablet. It was a board big enough to have the words "Jesus of Nazareth, King of the Jews" written upon it plainly in the three important languages of the day. Certainly it must have been fairly large, otherwise no one could have read it.

It is evident from this that the top bar of the triple-barred cross

belongs there, and that it more accurately portrays the inscription board atop Christ's cross than any other type of Christian Cross in use today.

II

The second, horizontal bar is the long beam to which our Lord's hands were nailed. There is no problem here. Every Christian cross has this long bar, and in the triple-barred cross it has no unusual features to distinguish it from any other.

Thus we have the two top horizontal bars. It has been said that these two parallel bars denote Christ's ministry to both the Gentiles and the Jews. That is, that Christ died not only for God's chosen people, the Israelites, from whom Jesus Himself descended, but that Jesus is the Savior of all men, Jew and Gentile alike. This is simply a symbolic reference to the two beams.

III

The third bar is the one that causes the most difficulty and needs the most explanation. This arm is about the same length as the top bar, and one-half or less the length of the long middle beam upon which Christ's arms were spread. Its end are cut so that they are vertical. It should be a considerable distance from the middle bar, and should be located where the feet of our Lord were nailed. Upon many Russian crosses both the first and third bars are made too long, or otherwise out of position.

Now for the explanation of this third, slanted bar.

1. It represents the foot-rest of the original cross.

The Orthodox Church believes that Christ was crucified with His feet side by side, and not placed one on top of the other, as we see on many crucifixes. This position of our Lord's feet would indicate that some support was necessary under His feet to support the body firmly on the cross. Such a support was the footrest. Just what shape or size this board was we cannot say. Practically every picture of the crucifixion has some type of foot-board.

But on our cross this foot-rest extends beyond the vertical beam and is slanted. Some have ascribed this wrenched position to the intense agony Jesus suffered on the cross, an agony so violent that His body wrenched the nailed board out of position by forcing one foot down, and bringing the other, the right foot, up. The writhing of Christ in pain, then, slanted the foot-rest.

Another explanation is that the foot-board was distorted at the moment of Christ's death, when "the earth quaked and the rocks were rent, and the graves were opened," as St. Matthew tells us. This explanation says the earthquake caused the shift and rent the nails out of place.

The reason for the foot-board extending so wide on each side still remains. One Church writer says that this might simply be due to a gradual enlarging of the board. The Russian icon painters became fond of this extending feature, and repeated it with remarkable persistence, especially after symbolic interpretations of the bar became popular. Some of these symbolic meanings are dealt with later.

2. The third bar also represents the cross of St. Andrew, who died upon an X-shaped cross.

Tradition tells us that it was St. Andrew, the first-called of the apostles of Christ, who first brought the light of Christianity to the land of the Slavs. Ancient writers testify that St. Andrew preached

the Word of God along the Black Sea and in Scythia—now Russia.

Journeying along the Dnieper river, St. Andrew came to the beautiful hills at the site where the mother of all Russian cities now stands, Kiev. Here, on a summit, after kneeling in prayer, he exclaimed to his companion: "Behold these mountains, for it is here that the grace of God shall shine forth! A great city shall rise on this spot, and in it the Lord shall have many churches to His Name." Then he blessed the mount, and thrust a cross into the earth.

The first church in the name of the Apostle Andrew was built in Kiev in the year 1086. And even today there stands a beautiful church in his honor on the spot where he planted the cross, the seed of Christianity on Slav land. Kiev certainly became a city of churches—some 500 of them, with gold domes and triple-barred crosses gleaming in the sun.

St. Andrew was a great missionary of the Gospel of our Lord. Amid persecutions, sufferings, and self-denial, he worked to spread the Church in Palestine, then went out to preach in such places as Galatia, Greece, Asia Minor, Thrace, and Scythia.

Like the other apostles, Andrew became a martyr. It is said that he was imprisoned and later crucified at Patrae, now called Patras, a seaport of ancient Achaia or Greece.

The story of St. Andrew's last days testify to his love of Christ and labor for His Church. When the pagan proconsul of the country came to Patras, he found that great numbers had accepted Christianity through the labors of St. Andrew. The proconsul became angry, especially after his own wife and brother embraced the Christian faith. Andrew was summoned to appear before the officer, and even here preached the redeeming love of Christ which sent Him to the very cross and death for the salvation of all men.

But the proconsul remained defiant. He threatened to have Andrew suffer upon such a cross which he so highly extolled. Finally, the death sentence was passed upon Andrew, and the proconsul decreed that he should be crucified. It is said that the apostle was not nailed to the cross, but bound with cord, that his suffering might last longer!

As St. Andrew approached that cross upon which he was to die, he exclaimed: "Hail, O precious Cross, that hast been consecrated by the Body of my Lord, and adorned with His limbs as with rich jewels . . . Receive me with joy into thine arms, take me from among men, and present me to my Master, that He who redeemed me on thee, may receive me by thee."

He was fastened to the cross, and there he hung for several days, teaching his faithful children in Christ, and then he died. His cross was formed by crossing two beams of wood in the form of the letter X—and that form of cross is now known by his name.

Thus the third, slanted arm of the three-barred cross also represents St. Andrew's cross, and is put there to commemorate the martyrdom of the apostle who first uttered the name of our precious Savior before Slav peoples.

3. Symbolical and legendary explanations of the third bar.

A. A symbolical explanation is offered by Father John Sergieff of Cronstadt, who points to a tropar sung during a lenten service, the Ninth Hour. This verse of the Church reads:

"In the middle, between two thieves, was Thy Cross—the bal-

ance-beam of righteousness. For while one (thief) was led down to hell by the burden of his blasphemy, the other was relieved of his sins and came to the knowledge of Divinity."

This tropar tells us that the scene atop Mt. Golgotha can be represented or depicted as a large scale, a measuring scale, the kind used in stores some time ago for weighing purposes. In the center is the cross of Christ—the balance-beam for the two sinners, one on the left and the other on the right. One thief was pulled down to eternal punishment by the weight of his blasphemous words against Christ, while the other thief, repenting of his sins and professing a faith and hope in Christ, ascended into Paradise.

The slanted position of this bar, therefore, is to bring to the mind of Christians that the unfaithful thief, by the just judgment of God, went into the depths of hell (the lower end of the angled bar), while the wise thief soared into heaven (the upper end of this bar).

This third arm is a warning sign for all Christians. It tells us that the cross of Christ is for the rise and fall of many. By virtue of Christ's death upon that cross, it serves as a measuring scale for every man. If we are found worthy at the last judgment, the beam of Christ's cross, so to speak, carries us up, up to the very presence of our Blessed Lord. But if we are found wanting, the scales shall shift downward, and send us to eternal torment.

B. Another symbolical meaning, according to some is found in ancient manuscripts of the Russian Church where the question is asked, "Why is the foot-board of the cross of Christ pointed with the right side up and the left down, and the head of Christ also inclined to the right?" The answer given in these writings is that "Christ makes His right foot light and lifts it above the foot-rest in order to lighten the sins of those who believe in Him, so that at His second coming, they would soar up to meet Him. And His left foot is lowered in order that those who do not believe in Him would be weighed down and descend into hell.

"His head is inclined to the right, that He might incline all the heathen to believe and worship Him." We might add here, too, that the thief whom Jesus saved was on His right. This explanation, full of symbolism, is similar to the previous one.

C. Now for a legend as to the origin of the third, slanted bar. This tells of one of the Roman soldiers who took part in the crucifixion. After piercing the side of our Lord's body with his lance, this soldier felt a keen remorse in his heart for having taken part in the death of Jesus. He later threw off his uniform and joined Joseph and Nicodemus in their task of removing Christ's body from the cross.

This soldier is supposed to have obtained a ladder to help in the work, but it was too short. Then Nicodemus took a board, nailed it to the cross, just under Christ's feet, and thereby was able to obtain a firm hold on the body, aided by the soldier on his ladder. But when the full weight of Jesus' body rested upon Nicodemus, the board he was standing on twisted, one end upward and the other downward, resulting in a slanted bar as we have it.

To recapitulate, then, the best way to explain the third bar is that it is a combination of three things: it signifies the foot-rest, but is slanted to form the cross of St. Andrew, and to picture for our minds what happened on Mt. Golgotha when Jesus died.

Seminarians Assisting During Liturgy



Mixed-Marriages and Family Conflict

For the sake of happy marriages, the Church, as early as the fourth Century, at the Council of Laodicea, ruled 'The members of the Church shall not indiscriminately marry their children to heretics.' (Indiscriminately means not that they might be given in marriage to some heretics and not to others; but that it should not be considered a matter of indifference whether they were married to heretics or Orthodox Catholics).

During the nineteenth and twentieth century, scientific probing has revealed that that which the church has taught throughout the ages has a bearing on the lives of those who openly disregard the guidance of the wisdom of God and enter into a mixed-marriage. Scientific research discovered that in 1946 there were 610,000 divorces in the United States. Of these divorces, seven out of every ten were couples who were married in mixed-marriages. This means that in 1946 mixed-marriages ended in divorce in 427,000 cases. In other words, 854,000 individuals, most of whom, were sincere and sure of a happy marriage at the time of consummation, ended their love dream in divorce because the reason could have been that they were 'indifferent' to the religious affiliation of their partner.

Defiance of God's way of life has always wrought the lives of those who put their individual will above the Wisdom of the Lord. Recently Sociologists, Psychologists, Psychiatrists, and other learned professional men have begun to bring to light the fact that "something should be done' about such a situation. Many of these men are giving their lives to the study of this disturbing and heartbreaking condition. Prof. Francis E. Merrill of Dartmouth University, on page 311 of his book, 'Social Problems, makes this statement RELIGIOUS DIFFERENCES, whatever the origin, CLEARLY CONSTITUTE IMPORTANT FACTORS IN FAMILY CONFLICT.' Thousands of educators agree. The Church has always clearly taught this fact.

"A happy married life is the joint product of two human beings **WORKING TOGETHER TOWARD A COMMON GOAL**' From Problems of Human Adjustment by Lynde C. Steckle, page 187. These are the same words which have been uttered millions of times from the mouths of the priests and teachers of the Church for the sake of our married happiness and salvation. The Church, by the Wisdom of God, has always taught that one should be very careful in the selection of his mate. More recently, educators have agreed that 'education for marriage' is very necessary. From Merrill's book we note, 'the demand for education for marriage in recent years has extended beyond the college campus.'

Because the Holy Orthodox Catholic Church has always been extremely interested in the welfare and happiness of her members, this article is being written so that we may have knowledge of the truths about mixed-marriages.

MARRIAGE WITH A PROTESTANT

"Members of the Church shall not indiscriminately marry their children to heretics." This statement should suffice, but many do not realize why. A heretic is one who does not agree with the Church as established by Jesus Christ Himself and has preferred to belong to a group of people calling themselves Christians but who do not wish to accept the teachings of the Son of God. There is no Protestant organization that has Apostolic Succession.

A marriage to a Protestant usually ends in no religious affiliation. In the greatest percentage of these cases of mixed-marriage the husband and wife bring their children up in a pseudo-Christian atmosphere. The Child is told to go to church or some Sunday School while the mother and father bicker about religious preference. There will be those who will try to disagree with this statement, but the obligation of an Orthodox Catholic rests heavenly upon the soul. There is no half way measure, i. e., half to the truth and the other half to falsity, as far as God is concerned. There are a few Protestant groups who have certain rulings about who they are permitted to unite in marriage, but most will perform a ceremony for anyone who claims to be a Christian. Because the State gives them the authority to perform marriages they are at liberty to disregard the fact that they are cut-off from the Church of God. They will unite an Orthodox Catholic with a Protestant, but the Orthodox must remember that such a marriage is not a marriage 'in the eyes of God!' . . . only a marriage by the law of the state.

MARRIAGE WITH A ROMAN CATHOLIC

The following excerpts taken from a Roman Catholic book called 'The Catholic's Question Box,' written by the Roman Catholic priest, Father Winfred Herst and published in 1938, should suffice in revealing what a mixed-marriage with a Roman Catholic means.

In a mixed-marriage with a Roman Catholic it means that the Roman Catholic party is obliged TO WORK ALL HIS LIFE TO CONVERT THE OTHER. See following in pages 309 and 319.

Page 309, "The non-Catholic party must promise to shield the Catholic party from all danger of perversion, and both must promise that their children shall be baptized and brought up in the (Roman) Catholic Faith alone.

There must be a moral certainty that these promises will be kept . . . the (Roman) Catholic party is BOUND TO LABOR PRUDENTLY FOR THE CONVERSION of the non-Catholic party.

Such marriages are highly deplored. The Church performs them in mourning, as it were, trying to save what can be saved."

Page 316, "The priest witnesses such a mixed marriage in the rectory and not in the Church. And there really is no ceremony. The priest is SIMPLY A NECESSARY OFFICIAL WITNESS for validity. The Church WITNESSES such marriages in mourning, as it were. The priest is not vested and GIVES NO BLESSING. He merely WITNESSES THE MUTUAL CONSENT."

* * * * *

Page 290, speaking about a Roman Catholic young man wishing

to marry a Protestant, “. . . . the best thing in the case is to try to have them at least get married before a priest, in a mixed-marriage. That would necessitate the girl's coming to instructions for a certain number of times and her SIGNING OF THE REQUISITE PROMISES AS REGARDS THE CHILDREN, etc.”

* * * * *

Page 298, “The Church does not merely object to them (mixed marriages); she strictly forbids her children to marry one who is not of the true faith.

How can a (Roman) Catholic live with a non-Catholic in that perfect unity required for a happy marriage? HOW SHALL TWO DWELL TOGETHER EXCEPT THEY AGREED? True of natural things, this is still more true of the supernatural. Unless both have the same faith, there is little hope of unity; for nothing unites and nothing divides so much as religion. (Roman) Catholic marriages are sometime unhappy, but mixed marriages are almost unvariably so. As the years pass the gap between the two widens rather than lessens. Religious unity is more necessary than anything else in the married state; the upbringing of the children and the unity of the family depend upon it. The Church realizes this well and therefore looks askance upon a UNION between those who are DIVIDED in the most essential thing of all.

(Roman) Catholics who marry non-Catholics prepare themselves for dreary, heartbreaking periods of loneliness . . . to a certain extent they cannot move freely in (Roman) Catholic circles. New trials and miseries come with the coming of children. They, too, are divided.

. . . . bitterness, misunderstanding, quarrels without end are the result. And the pangs of a tortured conscience add to the complicated misery of this little hell on earth.

No wonder Holy Church forbids mixed marriages; and when she must WITNESS them does so in mourning. . . . WITHOUT EVEN A BLESSING. We think that for a (Roman) Catholic to contract a mixed marriage is an act of consummate folly.”

* * * * *

Page 319, “Perhaps the best way in which a girl can get him to practice his religion (Roman Catholic) is to tell him plainly that until he is a practical (Roman) Catholic in every way she cannot even think of marrying him.

Marriage is not a reformatory; and any young woman who marries a man, thinking that she will reform him is foolish and is blindly wrecking her happiness. It is not true that if we save another's soul that we save our own.”

(This advice can apply to a young man as well as to a young woman).

* * * * *

Pages 321 and 322, “. . . . a Russian of the UNIATE CHURCH IS REALLY A ROMAN CATHOLIC, ALTHOUGH OF A DIFFERENT RITE FROM THE LATIN RITE. And since the person was from the Russian Church and was married IN the (Roman) Catholic Church

that person was doubtless a member of the Uniate Church. You may be sure that such was the case, otherwise the priest **WOULD NOT HAVE PERFORMED THE CEREMONY.**

The point to bear in mind is that the Uniate Church **IS STRICTLY ROMAN CATHOLIC . . .** the Uniate Church is of the same faith and is in Communion with Rome."

* * * * *

Page 340, " . . . every (Roman) Catholic **MUST** hold that the (Roman) Catholic Church is the **ONLY** true Church and all other religions are false and that it is accordingly sinful actively to participate in non-Catholic religious services.

The Roman Catholic wife **MAY NOT ACTIVELY PARTICIPATE** in the religious services of her husband's church because to do so would be, according to (Roman) Catholic teaching and her own personal conviction, to participate in false worship."

This can apply to a young man as well as a young woman. Keep in mind that if you marry a Roman Catholic your spouse, whether husband or wife, is not to pray for you or participate in the funeral service in the event of your death.

* * * * *

Pages 313, 314, 'A (Roman) Catholic girl of mine has just married a non-(Roman) Catholic before a minister. Would it be wrong for me to give her a wedding present? Would that be giving scandal? **Answer . . .** Good (Roman) Catholic sense ought at once to tell you that such an action, if it in any way manifests approval of her rash conduct, is a species of cooperation in evil and of scandal, more or less grave according to circumstance. To us it is **UNTHINKABLE** that a good (Roman) Catholic should wish to give a wedding present, that is, a token of esteem and congratulation, to one who has thus shamelessly and openly flouted the laws of the (Roman) Catholic Church and is living in sin and under sentence of excommunication. Such a one is not validly married in the eyes of the church. What cause for congratulation? To lend even seemingly approval to such a flagrant disobedience is a thing no (Roman) Catholic may do.'

* * * * *

These excerpts give you the position of the Roman Catholic Church on mixed-marriages. It should also be remembered that Roman priests are unmarried. This again creates another serious problem. If one has a marriage, family, or sex problem, one seeks out someone of actual experience and knowledge of what marriage is like or one who knows what sex can actually mean to a marriage. Can a man who has never been married and knows no problems of sexual life give fair marriage council?

THE ORTHODOX CATHOLIC CHURCH TEACHING ON MIXED MARRIAGE

Canon X of the Council of Laodicea: 'The members of the Church shall not indiscriminately marry their children to heretics.' This ruling is applicable and definitely in accord with the teaching of Holy

Scripture 'Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; AND AVOID THEM.' Romans 16, 17. See 1 Cor. 1, 10. Also, Phil. 4, 2; 'I beseech Euodias, and beseech Syntyche, that they be of the SAME MIND IN THE LORD.' Again, in Titus, 3, 10; 'A man that is an heretic after the first and second admonition reject.' See also Jude 19.

Canonical ruling number 31 of the same Council: 'It is not lawful to make marriages with all (sorts of) heretics, nor to give our sons and daughters to them; but rather to take of them, IF THEY PROMISE TO BECOME CHRISTIANS.' The phrase 'become Christians' is not to be applied as we today commonly refer to anyone, who has been baptized in some manner or confesses Jesus, as a Christian. In the early days there was but one Holy original and True Church. Today, that original and True Church of God is the Holy Orthodox Christian Church. Therefore, the phrase to become Christians means to become an Orthodox Catholic Christian.

An Orthodox Catholic wishing to marry a Protestant should make every effort to bring his selected mate to the knowledge of the Truth and marry only after the Protestant has turned from heresy unto Orthodoxy. All children of such a marriage are expected to be kept in the Truth and are to be baptized and taught in the Orthodox Christian Faith.

Anyone desiring to marry a Roman Catholic should carefully scrutinize the above. Marriage should take place only after the Roman Catholic turns from Schism unto Orthodoxy. All children in such a marriage are to be kept from Schism and are to be baptized and taught in the Orthodox Christian Faith.

CONCLUSION

'He is happiest, be he king or peasant, who finds peace in his home.'
—by Johann von Goethe.

It should be quite evident to all, that mixed-marriages do create undesired and terrifying problems in most instances. Seventy percent of all divorces are divorces wherein there has been a mixed-marriage. Religion DOES MAKE A DIFFERENCE. It is true that there are marriages wherein the couple is of the same religion and cannot make a go of it, but it must also be remembered that the couple that has MOST THINGS IN COMMON has the far greater chance for really true happiness.

St. Tikhon . . . 1938

FATHER JOSEPH M. KRETA,
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This Orphanage was founded in 1905. It is sustained merely by voluntary contributions of charitable men and women.

We have twenty-three boys and girls. Some of them go to the grammar school here in South Canaan; others stay at home. They are children of American and deported parents of Russian Orthodox denomination.

They are good children, and I hope and pray that they will be good Christians and good Americans.

Certainly, we shall be most grateful to every Christian American who would be moved by God to help us to maintain this unique institution among the Orthodox people in the United States.

(THE REV.) SERGE SEMININ,

Supervisor and Manager, St. Tikhon Orphanage,
South Canaan, Penna.

General Information

PURPOSE

St. Tikhon Theological Seminary was established in 1938 at the direction of His Eminence, the Most Reverend Metropolitan Theophilus pursuant to a decision of the All American Sobor of the Russian Orthodox Catholic Church held in New York City in 1937 — to facilitate theological education of candidates aspiring to the Holy Orders of priesthood. The original theological seminary for the training of Orthodox priesthood located in Tenafly, New Jersey, was compelled to close in 1923 as a consequence of the revolutionary movements in Russia, the persecution of the Mother Church, and financial difficulties of the American Mission. The Sobor, cognizant of the need of well trained clergymen to cope with the evolution problems of the Church in America, decided to establish two theological seminaries—one to be located in New York City and the other at the historic monastery site of South Canaan, Pennsylvania.

Thus, St. Tikhon Theological Seminary was founded at South Canaan, Pennsylvania, with a curriculum offering primarily a highly integrated course in theology to prepare clerics for the settled parishes of the Russian Orthodox Greek Catholic Church in America. The Seminary has progressed in dropping the old Russian classification of seminaries and universities and adopting a system of classification used by American seminaries and universities. The efforts of St. Tikhon Theological Seminary to modernize its system has advanced the Seminary to an institution of higher learning. American colleges and universities have given and presently give credit for many courses offered at the Seminary. The curriculum has been expanded and diversified to the extent that St. Tikhon Theological Seminary offers more theological courses than any existing Russian Orthodox Seminary. Moreover, St. Tikhon Theological Seminary is the only Russian Orthodox Seminary which offers a full-time four year course in theology.

St. Tikhon Theological Seminary is situated in the beautiful region of Wayne County in Northeastern Pennsylvania, on the site of the Russian Orthodox Monastery, the shrine for the Orthodox faithful of America. It lies in the Honesdale and Carbondale area and is thirty miles northeast of Scranton, Pennsylvania. Natural beauty, climate, and the solitude of the Monastery grounds make it highly attractive, especially to those who intend to devote their lives as ministers of Christ. The Seminary being adjacent to the Monastery, the young student preparing for the priesthood becomes acquainted with asceticism as exemplified by monastic life and thus is able to enlighten himself of the higher ideals of Christian life.

REQUIREMENTS FOR ADMISSION

For admission as a regular student the applicant must be a communicant of the Russian Orthodox Church, of good character with a sincere desire to serve the Church. He must present a recommendation from his parish priest, a photograph, a certified copy of baptismal record, and a doctor's certificate of good health.

Preference is given to applicants who have completed at least two years of college, however, applicants will be admitted upon examination and upon

having successfully completed an academic course in high school. Final word in acceptance of all applicants is left to the discretion of the Board of Examiners. Transfer students from other seminaries will be admitted upon certification of credits from the school of transfer and upon approval of the Board of Examiners.

The entrance examination which each applicant must successfully pass before acceptance into the seminary includes the following subjects: Russian language (grammar and conversation), church Slavonic (reading), Orthodox catechism and an understanding of the Old and New Testament.

TUITION, SCHOLARSHIP, BOARD AND OTHER FEES

Tuition is three hundred and sixty dollars per year, payable at the beginning of each semester, i.e., September and February.

Worthy prospective students may be able to qualify for a scholarship. Those students interested should contact the Dean's Office for further information.

The cost of board and room is set at the beginning of each year according to the fluctuation cost of living. Information may be obtained by writing to the Registrar of the Seminary.

Registration fee is twenty-five dollars for all resident students which amount is credited to the term's tuition, and is not returnable if the applicant fails to enter.

There is a fee of fifty dollars for text-books. Students are entitled to use the facilities of the Seminary Library.

VETERANS

Veterans of World War II may enroll at the Seminary under either Public Law 16 or Public Law 346.

The Seminary is approved to train candidates for priesthood in the Russian Orthodox Greek Catholic Church in America by the Department of Public Instruction, Harrisburg, Pennsylvania, Division of Training Facilities for Veterans.

CHAPEL

During the academic year, regular services are held daily in the Monastery chapel.

7:30 A. M., Morning prayers; 4:30 P. M., Chapel Vesper Services; 9:00 P. M., Evening Prayers. On Sundays and Holy Days, Divine Liturgy is celebrated at 9:00 A. M.

Senior students are required to preach sermons regularly as designated by the Dean.

REQUIREMENTS FOR GRADUATION

The following schedule of courses is given throughout the four year program and each student is required to follow the prescribed course of study for each academic year.

Certain elective courses are offered in the Seminary curriculum for the benefit of the student body.

For each academic year the student is required to successfully complete a minimum of 31 credit hours of theological instruction or a minimum total of 124 credit hours of such instruction during the four year period. Having successfully fulfilled these requirements the student will have qualified for graduation; upon certification of such fitness by the Faculty Committee on Graduation a diploma is awarded the student entitling him admission to the Holy Orders of the Russian Orthodox Greek Catholic Church.

APPLICANTS

St. Tikhon's Theological Seminary

This is to certify that applications are being accepted from those who wish to enroll in the St. Tikhon's Theological Seminary for the 1953-54 academic year. Applications will be accepted until September 10. Along with the application, the following documents should be sent:

1. High School Diploma (photostat).
2. Birth and Baptismal Certificate.
3. Recommendation from your pastor.
4. Doctor's Certificate of good health.
5. Military Status.

Applicants are required to be familiar with the following subjects:

1. Bible History of the Old and New Testaments.
2. Catechism.

The course of studies in the Seminary covers 4 years.

Tuition and Board is Six Hundred (\$600) per term payable at the beginning of each Semester (\$300).

Send applications to the Dean of Students.

The Rt. Reverend Basil Martinson
St. Tikhon's Theological Seminary
South Canaan, Pennsylvania

First Semester begins September 15, 1953.

SPECIAL APPEAL

An appeal is being made by St. Tikhon's Theological Seminary for books or magazines of a religious nature to enrichen its library. Anyone desiring to give such material should send it to:

ST. TIKHON'S LIBRARY
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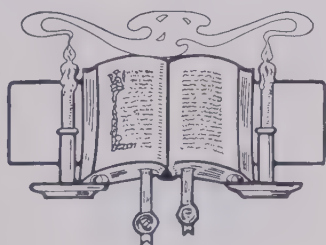
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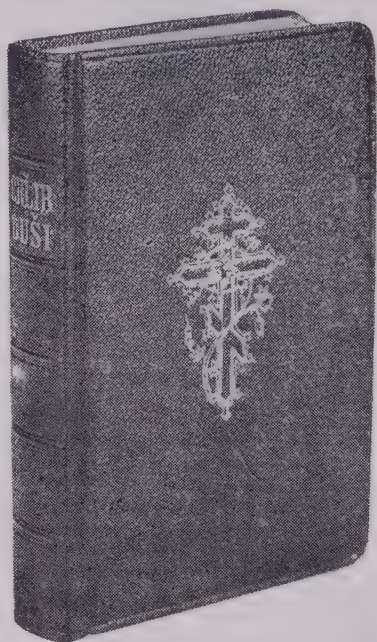
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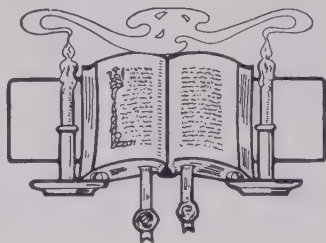
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The Angel



At midnight an angel was floating on high
And softly he sang through the sky.
The crescent, the stars and the clouds in a throng
All listened to his holy song.
He sang of the Spirits by sin undismayed,
In the bliss of green Paradise shade.
God's greatness he sang, and the praise of his Lord
Rang true with deep heartfelt accord.
He carried a soul in his arms to this life
Of tears and of sorrowful strife,
And the tune of that lay, although wordless, sang deep
For the soul through its lifetime to keep.
And here in this world, through the long, weary time,
It pined with a longing sublime,
And the dull songs of earth could not ever replace
The tunes of the Heavenly space.

—Mikhail Yurevich Lermontov
1814-1841.

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This book is humbly dedicated to the Orthodox men and women who served and are serving in the various branches of the U. S. Armed Forces.

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Eternal Memory to them!

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Published by Students of St. Tikhon's Theological Seminary,
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needed. Hey you comrades on the shore! Send us help because the fish will tear our nets and get away. What a miracle! There was not one fish to be had and here are hundreds. Not one got away, nor did the nets tear one bit. Amazement! Fear! But it wasn't fear for oneself or his life, nor for his loved ones; it was great wonders before God's Providence! And again the voice of the Divine Teacher is heard, "Fear not! In the future you shall catch not fish, but men's souls . . . for the Kingdom of Heaven!"

May this miracle of our Saviour's, performed for the inculcation for faith in God's Providence, stand before your spiritual eyes while in the service of Christ's Church. The diplomas in your hands bear witness to your fine preparation for pastoral service of the Orthodox Church in this great land of Columbus.

What is the spiritual meaning of these diplomas which indicate your completion of theological studies? This is your net; you can and should catch souls in the name of our Lord, Jesus Christ, the head of this One Holy Catholic and Apostolic Church. And where is the object of your catch of your spiritual nets? Oh, the whole surrounding world of people—the spiritual fish. There are millions of them but they are not in your nets, they are far from you.

What can you do, young pastor, with your simple spiritual net—this diploma? Are you filled with fear and wonder? Is this my only weapon? Is this my only hope for success in my future pastorate? A diploma and nothing more! There are many fish but I don't possess them. They are not allured by my net. But here is heard the voice of our Divine Teacher and Saviour calling to each of you, dear graduates, "Fear not! From this moment on you will catch men's souls for their eternal salvation!" This diploma is crowned with the holy three-barred cross! It is given in God's name from lawful church authorities. The seal of the Church is on it! It is permeated with the incense of true Orthodox Theology; in it may be found the keys for the recognition and confession of truth. It is the sting of the wise serpent, of which the Russian poet speaks; a sting put in your hearts by your Guardian Angel, graduates of this higher Orthodox Institution. You are now a "Prophet" and God's preacher of grace. Be encouraged! Don't be afraid of life's storm or the waves of men's passions. Be pastors of spiritual fish—men's souls—thereby fulfilling God's predestination. Fulfill God's strength, hear, and again I say, hear! And travel the earth and oceans wherever God's hand will send you in your pastoral life. And kindle the hearts of men, bring them to the true Faith and eternal salvation through the Holy, Orthodox Church. From this moment you have become fishermen, not of fish but of men, in order that they may be God's children, brothers in Jesus Christ. Amen.

✙ METROPOLITAN LEONTY.



HIS GRACE, BISHOP JONAH,
Rector of St. Tikhon's

Problems and Achievements

The solution of any problem gives a feeling of satisfaction to the one who solves it; but only a successful, practical application of the obtained results permits us to speak of an achievement in this realm.

The short 16 years of the school's existence, which now carries the name of St. Tikhon Seminary, do not make outstanding history but that number of years already gives us a basis for judging the ability of the school to meet the problems which confronted it at the time of its founding.

This year's graduating class is the fourteenth in the Seminary's history. As we look upon those who have graduated, we find that 75% have entered the priesthood, the rest are choir-directors or ac-

tive church laymen. Those who were given pastorates by their bishops are today faithfully and successfully fulfilling their obligations as Christ's pastors, serving God and man.

Time created many changes. Slowly the old hard working, stalwart missionaries who ventured to America from Russia began to pass into the better, eternal life. We thank God that they foresaw the need to comply with these changes. They foresaw the need of fresh, young priests born and educated in the United States of America. They knew that Orthodoxy could be propagated through priests who are properly educated in an Orthodox seminary. They brought up the question of building such a seminary. This question was discussed among our young people in the F.R.O.C. At the Sixth All-American Sobor in 1937 a proposal was effected and in 1938 two Orthodox Theological schools were founded; St. Vladimir's Seminary in New York—in conjunction with Columbia University—and the other on the grounds of St. Tikhon Monastery.

As a pupil, and as a teacher the difficulties in founding the schools were very well known to me. It was only through the efforts of the late Metropolitan Theophilus and the late Bishop Arseny, together with their co-workers, that the schools successfully overcame the obstacles presented.

After the second World War waves of Russian immigrants came to the United States. Among them were those who had higher theological educations and professorships. These favorable conditions made it possible to widen the scope of the program at St. Tikhon Seminary and better the program at St. Vladimir's Academy. These last achievements without a doubt enhance the value of the diplomas given by our seminaries. This in turn bettered our church status since the education of our priests stood on a higher level. Progress was eventually made. The souls of the youth became imbued with Orthodox spirituality by participating daily in the services of the quiet atmosphere of the Monastery. Contemporary life demands of its pastors a deep and flawless spirituality and high educational qualities in both theological and secular subjects.

Successful completion of the seminary course is the ultimate fulfillment of the seminarian's goal. But he cannot consider his preparation and education completely at an end. "Live a century and learn a century" says the proverb. It is of the utmost necessity to constantly add new knowledge and refresh the old, each according to his abilities and to gather experience in life. This gains wisdom. A combination of these two qualities, experience and wisdom, are necessary for everyone and especially for a spiritual father. These are the qualities for which we should aim for in life after receiving a formal education. This is of its own nature that "spiritual treasury which is gathered from the world" as St. Tikhon of Zadonsk, our heavenly protector, accumulated and inculcated in his edifying book.

Moreover we will not forget the apostolic instruction taken from the Holy Scripture, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith

GRADUATES



Sitting, left to right—Theodore Soroka, Leon Velkoff.

Standing, left to right—John M. Klembara, Peter Mazulia, Alexander Kobashar.

worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lacks wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him”.

Thus, graduates of St. Tikhon Seminary, let it be with you along life's path.

BISHOP JONAH.

VENERATION OF THE CROSS

(As Written by Bishop Nicholai D. Velimirovich, D.D.)

Some sectarians, together with unbelievers, are ridiculing our Orthodox veneration of the Cross of Christ.

They say: the veneration of the Cross has no sense. No intelligent person would venerate a stick or a hammer by which his father or friend was killed.

Seemingly this is plausible. But not concerning the Cross of Christ. Why should then the great apostle St. Paul boast only in that Cross, saying: "God forbid that I should glory, save in the cross of our Lord Jesus Christ?" Gal. 6-14. Why did the Fathers of the Church call the Cross "banner of Christendom?" Why did the Christians from the beginning build churches in the form of a cross and decorate with one or many crosses, inside and outside? And why did the inspired Church poets so eloquently and enthusiastically glorify the Cross of Christ? Why?

Because they did not consider the Cross on which the Saviour of the world was crucified as a common tool of crime or a common instrument of punishment according to the Roman custom, but they considered it as **the first sacrificial table, the first altar (ara), upon which the most precious sacrifice was offered to God for Men's sins and the salvation of mankind.**

Why do those sectarians venerate their altars, and do not venerate the first proto type of all christian altars, namely the Cross of Golgotha?

Therefore we think that our veneration of the Cross is right and logical. and their ridiculing is wrong and illogical.

Teachings of St. John Chrysostom

On Prayer

HIERMONK GENNADIUS

St. John Chrysostom did not devote any special treatise to prayer, but connected with many wicked and evil themes that he touched upon in his sermons, he often and with love speaks of prayer: of its substance, meaning, and the way and when a Christian should pray. In his conclusive advice and instructions St. John confirms and quotes Holy Scripture, gives examples of the beneficial influences of prayer on individuals, on entire social and national groups, and gives examples of his contemporary life. This rich material is scattered over his many works, as tiny flowers growing on the spring meadow, with their quality and diversity they give forth a general gladness and a beautiful impression. In this article we will systemize some of this scattered material, and choose according to their quality of illustrations a number of the more brilliant and characteristic thoughts of St. John Chrysostom on the given theme.

Definition of a Prayer: Prayer, according to John Chrysostom, is a means of communion of an individual with God: its form and make-up are dependent on the degree of spiritual maturity of the beseecher. Whenever the soul is clean and without stain—its prayer rises easily to the Throne of God—and this state, John Chrysostom calls the “limits of blessings.” What kind of path must an individual travel to reach this state? To this John Chrysostom answers that the only path to this state is by a harmonious development of all good works—the individual setting out his roots in a “systic sphere” of prayer and through it is drawn up living strength. He compares prayer with the organism of an individual’s nervous system: as nerves guide the body, so prayer strengthens the soul. The soul without prayer can be compared to paralysis of the nervous system. As a fish without water—so the soul gasps for prayer. “Prayer keeps our hearts in the house of God and fervent prayer makes the light of Christ to shine in us, not being able to be hushed and is eternal.” “Therefore Satan suggests thousands of unclean thoughts in our minds during prayer to sadden our souls.” “As breezes often rushing in different directions and snuffing out the lighted candles with their guests; so does the devil, seeing the flames of prayer in us, heaps up from here and there thousands of thoughts and does not cease till he extinguishes these flames of prayer.”

Meaning of Prayer: Prayer is the only remedy for combating sin: it guards the soul against sin, as walls of a city guard her from her enemies. With the ability to pray we distinguish ourselves from all species of nature and assimilate angels. The entire Old and New Testaments are an uninterrupted witness of the meaning of prayer in the life of every man and in the histories of entire nations. John Chrysostom gives many examples of this, as the Old Testament patri-

archs, the righteous, prophets and kings—with the strength of their prayers asked God to fulfill their supplications in connection with personal or community problems. As a result of their prayers, God sent down to them gifts and guarded them in time of menace and misfortune. Continually “walking with God”—was the prayerful ideal of the Old Testament righteous. Also in the New Testament we clearly see the abundant blessings of prayer, and the accent lies on the inner, rather than outer act of prayer. The Lord Jesus Christ often went off by Himself to pray and taught His disciples the necessity of prayer. He gave them a pattern of prayer as a prerogative, which we repeat very often and call “The Lord’s Prayer.”

Manner of Prayer: The teaching of John Chrysostom on how to pray refers not only to monastics but also to laymen: there are no sharply divided boundaries between one and the other. Prayer equally obligates the one as well as the other. The ideal to which it calls, is eternal prayer which resembles the eternal vigil lights that are aglow in our hearts. The Holy Fathers have given us patterns of their prayers to imitate. Sincere and ardent prayer commands from us physical approaches also. A chaste life, moderation in food and drink, a measure of good works during the day; all these present conditions that are of the utmost importance for fervent prayer. John Chrysostom emphasises very much the negative influences that affect our preparedness for prayer such as, gluttony. He sights a striking example of an individual and a sailboat! A lightly loaded boat skims over the waves with the smallest wisps of breezes that billow out her sails and she responds to the lightest touch of the helm. With an overloaded hold the boat becomes heavy and unmanageable; stranding deeply in the water—she is hard to steer and slowly fulfills her intended purpose.

Time for Prayer: Prayer should not leave the lips of a true Christian. St. John Chrysostom teaches that we should invoke our prayers at night: whenever everything sleeps—the individual feels himself to be alone and closer to God and his prayer rings more fervently and ardently. “Continuously live with the name of Jesus and your hearts will engulf the Lord, and the Lord your hearts, and the two shall be one. The preceeding matter is not a matter of one day or two, but many years and much time: thus much work and many years are needed to overthrow the devil and to accept Christ.” Sincere prayer comes with great difficulty. We must “compel our minds till our death.” Narrow are the gates and narrow is the path leading to eternal life. “The kingdom of heaven suffereth violence, and the violent take it by force.” (Math. 11,12). Never despair with the difficulty and the length of time for this prayerful deed, because Christ had said “Ask, and it shall be given you; knock, and it shall be opened unto you.”

Place for Prayer: Internal prayer may be said any place and at all times. “People hear only that prayer that is sounded orally, but God before this, hears what is lamenting internally. Therefore we can be heard without vocal supplications; we may walk about the market— and with all our minds and with diligence pray; we can sit with friends or be doing some kind of work and call up God, internally—it being understood that we do this without the knowledge of others about us.”

"We will not hide under the pretext, so to say, that there is no church in the vicinity. The blessings of the Holy Spirit condescends to make us churches of God, if we are temperate. So, therefore, we are always accommodated for prayer. Wherever you may be, you may erect an altar, showing only temperance; the time does not hinder us, the place also does not hinder us. Even though we do not bend a knee, even though we do not smite our breasts, nor lift our hands up to heaven, but only show sincere and devout feelings to God,—we achieve the act of prayer. A woman may, for instance, sit at her sewing machine or do her knitting and lift her mind up to heaven. A man also, going about his daily work, or walking alone, may diligently pray. A servant, at the market buying her groceries, doing her daily chores, or standing over a pressing iron may sincerely pray in her heart even though she cannot go to church. God is not ashamed of the place: only looking for one thing—a warm heart and a chaste soul."—"The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father but in spirit and in truth," (John 4,21-23) we may add these words of Jesus Christ to the above words of John Chrysostom.

Form of Prayer: Prayer does not need to be long, but may be short and simple as "Lord, Jesus Christ, Son of God, have mercy on me."—the purpose is not in how many words or how much it said but in sincerity. It is better to pray shortly—but oftener. Prayer must be performed in the heart and all measures must be taken, in so far as is possible, not to show outward action—gestures, etc. Jesus Christ himself taught us how to pray: "and when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." (Math. 6,5-7).

Contents of Prayer: Prayer must pour out of the deepness of our hearts, with great fervour and zeal, from the foundations of the soul As a strong tree, sending its roots deeply in the bosom of the earth, stands against every gust of wind; but a tree, grasping only the top of the soil, sways at the smallest puff of wind, and is uprooted and falls to the ground; so also is prayer, coming from the bosom of our souls and having its roots deeply within it, stands strong, unweakened and unchangeable, even if beseeched by countless numbers of unclean thoughts and hordes of devils. But prayer, coming only from the lips and tongue, but not coming from the depths of our hearts and being indifferent cannot go up to God. Whosoever prays thusly, his lips give out only sound, but his heart is empty and his mind is idle."

Every reflection and wandering of the mind during prayer, even those that seem good, is bad because it diverts us from God during our talk with Him. "Wherever the body stands, there should stand the mind, so that nothing stands between God and the heart; as a wall that darkens the heart and withdraws the mind from God." "And

look for nothing from the glory of God besides mercy for ourselves; look for mercy, look for it with your heart humbly and emotionally."

"Come before God with a sober mind, with a penitent soul, with a flow of tears, not asking for anything of life; seek the future, implore for things spiritual. Do not pray against your enemies and do not hold spitefulness against anyone, banish from your soul all passions, repent of your sins, keep yourselves physically fit and accept all set-backs so that your tongue only turns to speaking well when listening to conversations of others. In this manner you will be righteous, and being righteous, you will be heard because you have the truth as your defender."

Conclusion: It is possible to adequately define prayer? Seems not! Scholastic theology differentiates between praising, thinking and petitioning prayers by content, by word, by thought and by contemplation—that is by formation. A praying ascetic differentiates between physical, mental, sincere and thankful prayer. But all this is only expressing a few aspects of prayer or certain contents of a prayers text. The prayer itself seeks escape from the use of precise words, and in like manner is relative to an understanding of faith, religious experience, personality Everyone of us sooner feels before he knows, what lies under everyone of these conceptions. It seems to us, that in categorical conceptions we can more definitely determine the character of prayer by contemplating on its functions, continuity, quality, correlation or connection between man and God in which, from the standpoint of man, reveals to act willingly and consciously to directing, before all else, his "I" to God. Speaking of religion, we really are speaking of God, or of His relation to us; or of man and his spiritual condition. Prayer itself, as a function, is not anything fixed, determined or stable. Prayer is — eternally changeable: being one connection between the unchangeable, eternal universal plentitude Absolute (God)—and the changeable, temporal and relative greatness (man)—it changes dependently on the personality of the individual and degree of his perfection.

If we accept that every personality is unique and that the height of our perfection is God himself, ("Be ye therefore perfect, even as your Father which is in heaven is perfect")—then it will be clear to us, that the phenomenon of prayer surpasses the possibilities of intellectual, learned research and may be recognized only by religious experience.

The Great Schism

JUNE 16, 1054

By REV. JOHN MILLER

During the first 1,000 years of her history the Church of Christ had spread through many parts of the then known world but she flourished especially in the Eastern and Western parts of the Roman Empire. During that period the Church withstood all forms of internal and external attacks. Although shaky at times there was unity among the 5 Patriarchate—Antioch, Jerusalem, Alexandria, Constantinople and Rome until the fateful day of June 16, 1054. As we review the reasons for the separation of the West from the Mother Church of Christendom let us flash through our minds a few historical facts prior to the middle of the eleventh century.

Before His Ascension Jesus said to His disciples: "And, lo, I am with you always, even unto the end of the world." St. John Chrysostom explains this passage "and not with those men (apostles) only did He promise to be, but also with all that believe after them . . . He speaks to the believers as to one body." Naturally Jesus was and is the Head of the Church. Christ also promised to send the Holy Spirit upon the Apostles: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." On Pentecost day the Apostles were filled with the Holy Ghost and converted 3,000 souls to the Christian faith by baptizing them. That Pentecost was the birthday of the Christian Church and it took place in the East—in Jerusalem. As the 12 Apostles laboured fervently in the vineyard of Christ, they received many converts, organized churches but also met much opposition, were persecuted and most of them died a martyr's death. One of the leaders of the persecutions was a learned Jew by the name of Saul. After his conversion he became Apostle Paul who established many churches, mostly in Asia Minor.

Persecutions and Heresies

The first Emperor to oppose the Christian Church was Nero and a bloody persecution began in 64 A. D. There were 10 persecutions between 64 A. D. and 303 A. D.—all on the orders of Roman Emperors. The blood of the martyrs gave inspiration to those who were not as yet Christians; others held their services, heard the preaching about Christ and received Holy Communion underground—in the catacombs. Every method of torture and persecution devised by the Roman Em-

perors failed to destroy the Church of Christ. After Constantine the Great became Emperor of the Greek-Roman Empire he issued the "Edict of Milan" and gave freedom of worship to all Christians. In a short while another danger made itself manifest, this time within the Church—heresies began to arise. Seven Ecumenical Councils were held, the first in Nicea (60 miles southeast of Constantinople) in 325 A. D. and the seventh also in Nicea in 787 A. D. All seven Councils were held to condemn the false teachings of Arius, Macedonius, Nestorius, Eutychius and others. The Councils gave us the dogmatical teachings of the Christian Church. All of them were held in the East and representatives from every Patriarchate, including Rome, took part. The Church was One Body, each Patriarch or Pope (as he was called in Rome) was equal to the other in authority and ruled in his own locality, The Patriarchates, although self-governing, were united by common ties of faith and dogma. No dogmatical teachings could be introduced into the Church without the consent of all Patriarchates which meant the convening of an Ecumenical Council. The unity of faith and sacraments bound them together just as it does today in the Orthodox Catholic Church whether it be the Russian, Greek, Serbian, Syrian, Roumanian or any other Patriarchate.

Innovations By Rome

The Church of Christ withstood the persecution, condemned the heresies and later had to condemn the innovations and new dogmas that were being introduced by the Patriarch of Rome without the consent of the other four Patriarchs. The Roman Pope allowed the use of unleavened bread (wafers) to be used during the Divine Liturgy. Celibacy of the priests was unknown in the first several centuries of the Christian era but the West gradually introduced it among its faithful and finally forbid married priests. The third Ecumenical Council held at Ephesus (431 A. D.) ordered that it should not be lawful to make any additions to the creed. Nevertheless the Western Church did add "and the Son" (Filioque) to the Nicene Creed. The Roman Patriarch further disrupted the unity by claiming supremacy over the whole Church. All of these acts of the Popes led to controversy and a final break—the schism.

The Break in 1054

The Patriarch of Constantinople defended the doctrines of the Church and at the same time denounced the Popes for the innovations. Just because Patriarch Michael Cerularius refused to accept the Roman doctrines, Pope Leo in 1053 A. D. said he was excommunicating him. Even then the Constantinople Patriarch did not give up hope to avoid the division of the Church which did come shortly afterward. Patriarch Michael invited legates from the pope to come to Constan-

tinople to bring about peace in the Church. The pope's legates came, but on entering the majestic church of St. Sophia repeated the pope's sentence, laid it on the altar and returned to Rome. This took place on June 16, 1054. The Patriarch summoned a council and in his turn pronounced excommunication against the Pope. Patriarch Michael had the support of about one thousand bishops and other clergy in his pronouncement. Thus came about the Great Schism caused by the Roman Popes. The Orthodox Greek Catholic Church continues in her role as the Mother Church of Christendom, the defender of the doctrines and traditions laid down by the early Church and at the 7 Ecumenical Councils. The Roman Catholic Church went her way, constantly adding new dogmas which are contrary to the spirit of the ancient Christian Church.

"Unions"

Several attempts had been made at reconciliation since that fateful year of 1054 but met with very little success. The Crusades especially in 1204 only added more fuel to the fire. The Roman Hierarchs, known for their proselytism, began to use all kinds of schemes to "funnel" Orthodox Christians into the Roman Catholic Church by means of "Unions." Thus was derived the name "Uniate." Others instead of funnelling, preferred to call the "Unia" a "bridge." Whatever the method, the aim was to "convert" certain populations separately. "Unions" were enforced by civil authorities upon all Russian peoples living in Poland and Austria-Hungary in the years 1595, 1649, 1691 and 1700. The "Unia" was a blind, it offered such "privileges" as married clergy, church services in old Slavonic and receiving Holy Communion as is practiced in the Orthodox Church. However, at the first opportune moment the "privileges" were taken away as our Uniate brethren have learned in these United States during the past 30 years. By now the greater majority had to give up calling themselves Greek Catholics, which actually they weren't, and now are known as Byzantine Catholics or Catholics of the Greek Rite. Eventually the Greek Rite will also disappear.

Although the "Unia" had some success the fact remains that whenever freedom of worship was granted, most of the people reunited with their Mother Church which we have witnessed in our time in Poland, Czechoslovakia and especially here in our country.

The Orthodox Catholic Church always desired a brotherly reconciliation based on purity and truth. The Roman Popes spoke of subjugation and demanded recognition as the supreme "head." The early Christian Church knew of One Head only and that is Jesus Christ.

Every time the Divine Liturgy is celebrated the Church prays for unity when in the first litany the priest intones the words: "for the welfare of God's holy Churches, and for the union of them all, let us pray to the Lord."

As we continue to pray for unity let us always be mindful of Christ's words when He spoke of His Church: "and the gates of hell shall not prevail against it."

OUR MUSICAL HERITAGE

By the REVEREND SERGEI A. GLAGOLEV

GENESIS

It seems no one disputes that Russian Sacred Music is the world's most beautiful. To me, the historical background of our music is equally as beautiful. For the world's music, like Christianity itself, came from EAST, and we find in the Old Testament that by 900 B.C. the Temple included a special school for some 288 music students in as many as 24 grades. We might say, then, that organized sacred music for worship found its beginnings for us with King David and King Solomon.

Unfortunately, the music of the Ancient Orient is practically lost. Not only the chants of the Temple have been lost, but a good deal of the music of the Ancient Eastern Orthodox Churches has been done away with as a result of the terrible Islamic conquests and the Western churches' "Crusades." But even so, musicologists all agree that thanks to the Eastern culture we have music in the form we find it today. The Greeks inherited the fundamentals of music from the Orient way before the dawn of Western civilization, and developed the theories of scales, acoustics, and esthetics into the basic forms we still employ.

Perhaps the greatest contributions of the Greeks to the world is choral singing . . . hard to believe, but completely true!

MUSIC OF THE EARLY CHURCH

In the Early Church, music was completely vocal, that is, the priest, unison choir, soloists or cantors sang all parts of the services without any accompaniment. The Church Fathers were completely opposed to instrumental music for worship, and to this day the Russian Church follows this ancient tradition of singing unaccompanied, or "A CAPPELLA," as we call it. Many of us believe this is one of the reasons why Russian sacred choral singing is as great as it is.

Now, the melodic idiom of early sacred music was originally that of the Jewish Temple. The singing of the Psalms of David still fill our worship services. But by the 4th Century, St. Ambrose, the Bishop of Milan, began to fuse elements of music into the Church from the growing treasures of purely New Testamental and early Church

Tradition. One of the Abrosian chants we all know very well is the "TYEBE BOHA HVALEEM." St. Ambrose is known to both Eastern and Western Churches as the Father of Church Music.

In the 6th Century, Gregory I, Archbishop of the then Orthodox Catholic Church of Rome, did much to fix the melodies or liturgical chants. These chants are still used in the Western Churches today. Gregorian chant did have some influence on the Eastern Church, but it was St. John of Damascus, Syria, in the 8th Century who is really considered as "CHRYSORHOAS," the Prince of the Hymnodists to East and West alike. St. John, the last of the Great Greek Fathers, compiled the *Ocatoechos*, or the Book of the Eight Tones, the texts of which we use to this very day. I suggest that you read some of the many, many hymns of the Damascene in English translation. For even in imperfect translation their beauty is wonderful.

Music of the Russian Church (10th to 17th Century)

The history of Russian Church music begins with the conversion of Russia in 988 A. D. by the Greeks. Naturally, the first music of the Church was Greek. However, as it became acceptable to use the Slavonic translations of SS. Cyril and Methodius, certain changes became inevitable. The melodies were broken down into the sets of eight tones of St. John of Damascus, and were written down by a system of "singing hooks," or "signs," since it was not until the 11th Century that the Italian monk Guido D'Arezzo devised the first staff of four lines, and not until the 17th Century was our modern system of a five-line staff completed. These "singing hooks" are still used in some Russian monasteries and are called "KRYUKI" or "ZNAMENI."

Actually, the Znameni method of writing music was so inaccurate as well as difficult that most music was taught by ROTO, or by the "CANARY METHOD," as Russians call it. Teachers sang, pupils repeated. With such a system it is easy to understand why melodies soon changed from Greek to Russian. Each teacher would teach a melody differently, and each pupil would give it a different interpretation. When the TARTAR YOLK (1238-1480) cut Russia off from the rest of the world, the melodies of the Church became even less Greek and more Russian.

In 1569, the Poles and Latvians succumbed to the Roman Plot called "UNIA." This affected our music through association, and a new type of melody known as "KIEVSKI" developed. Kievski chants differed from Znameni in that the embellishments were simplified enough to make it possible to introduce two and three part harmony, then the rage of the Western Church. Introduction of harmony caused quite an uproar, but the Patriarch Nikon, for one, liked the development very much.

18th AND 19th CENTURIES

In the 18th Century, the influence of Italian music on Russia was tremendous. Sarti, in 1735, was appointed director of the Imperial Cappella, and following him were Galuppi, Martini, and Pozaellio. No doubt you are familiar with Sarti's "Cherubimic Hymn." Neither the melody nor the harmony is Russian, and yet it is a well-liked composition in the Russian Church to this day. Hundreds of such compositions were written in 18th and 19th Century Russia. Dimitry Bortniansky (1752-1825) was sent to Italy to study. Afterwards he be-

came director of the Imperial Cappella and set himself down to devote himself completely to the improvement and training of choirs. Bortniansky wrote at least 35 sacred "choral concertos," a liturgy, and a collection of Psalms. Because he combined the spirit of both the Italian and Russian, he is considered the "RUSSIAN PALESTRINA," making an epoch in Russian Church music.

In 1846, Alexei Lvov became director of the Imperial Cappella and he compiled the first "OBIHOD," which is the collection of regularly used Church music. About this time BATHMETYEV also did an Obihod. Both are still used. Although Lvov was very interested in the free and unsymmetrical style of real Russian music, we can nevertheless see the influence of German musical thought in his arrangements and in the compositions of his contemporaries.

But with GLINKA, we see a new movement in Russian music, a movement to bring back true Russian melody and structure. Rimsky-Korasakoff and Tchaikovsky might be considered to belong to this new movement in the 1870's. The real Church composer of this epoch is the Great ARCHANGELSKY, who perhaps, is the greatest-loved of all Russian Church musicians.

20th CENTURY

The real liberation of Russian sacred music from the clutches of Italian and German influence came at the turn of the century. There we have names such as Gretchaninoff, Kastalsky, Tchesnokov, Kallinikov, Bogoslovsky, Ishin, Rachmaninoff, Shvedov, Azeev, and many others. This new school of Russian music followed the theory of a "back-to-Ancient Russian-Form." And we hear such wonderful settings as Kallinikov's Beatitudes, Rachmaninoff's Bogoroditse Dyevo, and the Cherubimic Hymns of Tchesnokov . . . all based on the Ancient "Znameni."

CONCLUSION

Well, that's the story. This is our Musical Heritage. What becomes of it largely depends upon us! Sometimes I become blue when I see how little we are doing to preserve our music. On one hand, very few of the real musical classics are sung today because too few choirs can handle them. On the other hand, very few of us have been really been interested off-setting the "**concert-type**" Church services we have so often with a renewed interest in the beautiful chant of **real** spiritual character that might be sung congregationally. Finally, the time is coming when we will have to seriously consider creating music out of what there is of American Orthodox spirituality. No doubt the first Russians to become Orthodox were so fond of Greek music that they found it difficult to accept "Russian innovations" (St. Vladimir's envoys reported that the music at Hagia Sophia make them think they were in heaven.) And yet, 1,000 years later, Russian music is considered the world's most beautiful.

We have a beautiful heritage. But we must also create a beautiful future. When we sing, "Let everything that hath breath praise the Lord," it causes me to tremble with joy. Whether or not our children get this same sensation depends on us.

Rev. Father Sergei A. Glagolev—Lorain, Ohio.

JUNIOR CLASS



Left to right—Fr. Deacon Cyril, Daniel Pavelchak, John Sochka, Fr. Deacon Leonty.

THE SOPHOMORES



Left to right—Gera'd Sudick, Stephen Shuga, Ralph Rozdilsky, John Pascavage,
Michael Bobich, Alexander Posivalo.

General Information

PURPOSE

St. Tikhon Theological Seminary was established in 1938 at the direction of His Eminence, The Most Reverend Metropolitan Theophilus pursuant to a decision of the All American Sobor of the Russian Orthodox Greek Catholic Church held in New York City in 1937—to facilitate theological education of candidates aspiring to the Holy Orders of priesthood. The original theological seminary for training of Orthodox priesthood located in Tenafly, New Jersey, was compelled to close in 1923 as a consequence of the revolutionary movements in Russia, the persecution of the Mother Church, and financial difficulties of the American Mission. The Sobor, cognizant of the need of well trained clergymen to cope with the evolutionary problems of the Church in America, decided to establish two theological seminaries—one in New York City and the other at the historic monastery site of South Canaan, Pennsylvania.

Thus, St. Tikhon Theological Seminary was founded at South Canaan, Pennsylvania, with a curriculum offering primarily a highly integrated course in theology to prepare clerics for the settled parishes of the Russian Orthodox Greek Catholic Church in America. The Seminary has progressed in dropping the old Russian classification of seminaries and universities and adopting a system and classification used by American seminaries and universities. The efforts of St. Tikhon Theological Seminary to modernize its system has advanced the Seminary to an institution of higher learning. American colleges and universities have given and presently give credit for many courses offered at the Seminary. Moreover, St. Tikhon Theological Seminary is the only Russian Orthodox Seminary which offers a full-time four-year course in theology.

St. Tikhon Theological Seminary is situated in the beautiful region of Wayne County in Northeastern Pennsylvania, on the site of the Russian Orthodox Monastery, the shrine for the Orthodox faithful of America. It lies in the Honesdale and Carbondale area and is thirty miles northeast of Scranton, Pennsylvania. Natural beauty, and the solitude of the Monastery grounds make it highly attractive, especially to those who intend to devote their lives as ministers of Christ. The Seminary being adjacent to the Monastery, the young student preparing for the priesthood becomes acquainted with asceticism as exemplified by monastic life and thus is able to enlighten himself on the higher ideals of Christian life.

REQUIREMENTS FOR ADMISSION

For admission as a regular student the applicant must be a communicant of the Russian Orthodox Church, of good character with a sincere desire to serve the Church. He must present a recommendation from his parish priest, a photograph, a certified copy of baptismal record, and a doctor's certificate of good health.

Preference is given to applicants who have completed at least two years of college, however, applicants will be admitted upon examination and upon having successfully completed a full course in high school. Final word in acceptance of all applicants is left to the discretion of the Board of Examiners. Transfer students from other seminaries will be admitted upon certification of credits from the school of transfer and upon approval of the Board of Examiners.

The entrance examination which each applicant must successfully pass before acceptance into the seminary includes the following subjects: Russian language (grammar and conversation), Church Slavonic (reading), Orthodox catechism and an understanding of the Old and New Testament.

TUITION, SCHOLARSHIP, BOARD AND OTHER FEES

Tuition is three hundred and sixty dollars per year, payable at the beginning of each semester, i.e., September and February.

Worthy prospective students may be able to qualify for a scholarship. Those students interested should contact the Dean's Office for further information.

The cost of board and room is set at the beginning of each year according to the fluctuating cost of living. Information may be obtained by writing to the Registrar of the Seminary.

A fee of \$25.00 will be charged each student. This fee includes the library fee and will be used to buy books that the student will need during the year. Other books and supplies must be bought by the student himself.

The student is entitled to use the facilities of the library. If the student fails to enter, discontinues or withdraws from the course, he will be refunded the unused portion of the fee.

POLICY AND REGULATIONS:

Leave—Leaves granted in cases of ill health and with the special permission of the rector.

Absence—The student must attend 85% or more of the scheduled hours of instruction per month. Students are required to live in Seminary dormitories on grounds.

Class Cuts—Not permitted.

Make up work—In case of absences work must be made up to the satisfaction of the professor.

Unsatisfactory Attendance: In case of illness, the student on return must make up work to the satisfaction of the professors. If the student is absent a semester because of illness or other causes, he must repeat the semester. Absences without the permission of the Rector are strictly forbidden.

Conditions for interruption or dismissal for unsatisfactory grades or progress—If the student shows unsatisfactory progress he is put on probation under the supervision of a tutor. The probationary period is two semesters.

Conditions for reentrance of those students dismissed for unsatisfactory progress—Students will be given a special examination before reentering.

Student will be given a report card to show his progress.

The policy and regulations relating to student conduct and conditions for dismissal for unsatisfactory conduct—if the students conduct is unsatisfactory he will be called before the faculty and if there be a serious infringement of the rules as set forth by the seminary, the student is liable to be dismissed.

VETERANS

War Veterans may enroll at the Seminary under Public Law 550-82nd Congress.

The Seminary is approved to train candidates for priesthood in the Russian Orthodox Greek Catholic Church in America by the Department of Public Instruction, Harrisburg, Pennsylvania, Division of Training Facilities for Veterans.

Refund policy for Veterans . . . If a veteran fails to enter, discontinues or withdraws from the course, he will be refunded tuition in the amount of the instructional days remaining in the semester that he failed to attend. The refund amount to be the number of instructional days the veteran is not in attendance, multiplied by the daily rate, as determined by dividing the number of instructional days in the semester, into the semester charge.

CHAPEL AND SEMINARY PREMISES

During the academic year regular services are held in the Monastery Chapel, attended by all the students.

7:30 A. M.—Morning prayers; 5:00 P. M.—Chapel Vesper Services; 9:00 P. M.—Evening Prayers. On Sundays and Holy Days, Divine Liturgy is celebrated at 9:00 A. M.

Senior students are required to preach sermons regularly as designated by the Dean and also teach Sunday School.

Two buildings are occupied by the seminary. One, a two-story building with dormitories, class rooms, kitchen, dining room. Another building with dormi-

tories, library, class room and office provides sufficient space. The student is also required to attend the chapel which is located on the seminary grounds.

REQUIREMENTS FOR GRADUATION

The following schedule of courses is given throughout the four year program and each student is required to follow the prescribed course of study for each academic year.

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Scenes At St. Tikhon's



State, Nation and Church



An examination of Eastern Orthodox views will prove helpful at this point and will serve to introduce our consideration of the inter-relations of state, nation and church.

There were no organized Eastern Orthodox parishes here at the time of the Constitutional Convention, although a Russian Orthodox Mission was established in Alaska as early as 1798. Up to World War I the Orthodox communities in America came directly under jurisdiction of the home church authorities—the Patriarchs of Russia, Constantinople, Antioch, and Alexandria—and were treated as missions.

During the last thirty years Orthodox clerical and lay leaders have given much thought to the pattern of church-state relationships, but as yet no final conception has emerged. Yet it is clear that neither papalism nor neutralism will apply. In earliest Byzantine times, Constantine, the first Emperor anointed by the Christian Church, referred to himself as “Bishop for external affairs,” implying that the affairs of state were the “externals” of the totality of life which the Church embraced, but that even these affairs were subject to blessing.

Eastern Orthodoxy lends itself readily to national churches, by reason of the use of the national language in worship, even though the form and text of liturgy is the same in all national churches. English is increasingly being used here. By the same token, Orthodox does not subscribe to any one type of government, monarchical or republican. Its basic idea is the sanctification of the whole of life in whatever type of community it may exist. This is accomplished by the penetrating action of God’s grace on the nation through Christian citizens engaged in every vocation, including the vocation of governing the State. Separation between church and state is division **in function and not in essence**, for the nation, like the individual, is **one** thing, in which all parts are susceptible of being “one in Christ.” Orthodox theology cherishes three ideas, freedom, unity, charity, as applicable to both church and state in their respective spheres of action.

Excerpts taken from “CHURCH AND STATE”

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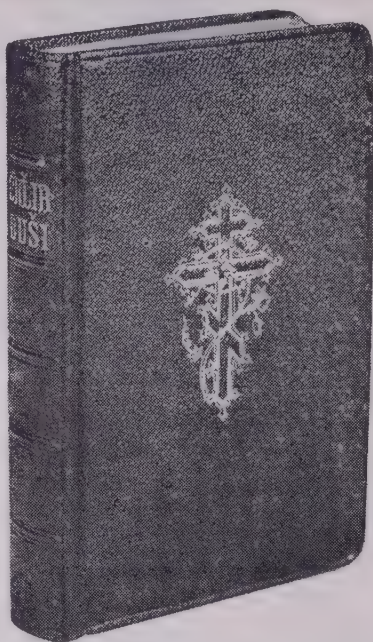
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Chapter No. 50

The Coach of Life

Though often somewhat heavy-freighted,
The coach rolls at an easy pace;
And Time, the coachman, grizzly-pated,
But smart, alert, is in his place.

We board it lightly in the morning
And on our way at once proceed;
Repose and slothful comfort scorning,
We shout: "Hey, there! Get on! Full speed!"

Noon finds us done with reckless daring,
And shaken up. Now Care's the rule.
Down hills, through gulleys roughly faring,
We sulk, and cry: "Hey, easy, fool!"

The coach rolls on, no pitfalls dodging.
At dusk, to jolts more wanted grown,
We drowse, while to the night's dark lodging
Old Coachman Time drives on, drives on.

—Alexander Pushkin
(1823)

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Dedication . . .

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ED MEMORY OF A STAUNCH DE-
FENDER OF THE HOLY ORTHO-
DOX CHURCH IN AMERICA, THE
LATE RT. REV. MITRATE ALEXIS
G. TOTH, DIED MAY 7, 1909.**

MEMORY ETERNAL

The Tikhonaire



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МОНАСТЫРЬ СВЯТИТЕЛЯ ТИХОНА ЗАДОНСКАГО

въ Саутъ Канаанъ, Пеннсилванія.

«Потому любить Меня Отецъ, что Я отдаю жизнь Мою, чтобы опять принять ее» (Іоан. 10, 17).

Безъ жертвенности ничего — можно сказать — великаго въ мірѣ не происходитъ. Господь Богъ, ни въ чемъ и ни въ комъ не имѣя нужды' предопредѣлилъ, по неизреченной и всеблагой Своей мудрости и волѣ, создать весь видимый вещественный міръ. Неисчетныя звѣзды наполнили, по Его волѣ, безконечное пространство міра. Мало того. Благая воля создала въ этомъ пространствѣ особый міръ - землю для обитанія на ней безчисленныхъ живыхъ существъ, — рыбъ, птицъ, насѣкомыхъ, — животныхъ въ лѣсахъ, въ горахъ, въ поляхъ и въ моряхъ и, наконецъ, человѣка, какъ царя всей твари.

Мало того. Зная отъ вѣка, какъ неблагоприятно отнесется тварный человѣкъ къ своему благу Творцу - Отцу, какъ дерзновенно и неблагоприятно нарушитъ заповѣдь своего Творца и Промыслителя о вкушеніи плода въ прекрасномъ, данномъ ему для обитанія мѣстѣ, именномъ раемъ, — всеблагой Творецъ и Промыслитель, какъ любящій Отецъ, изначала уже слагаетъ премудрый планъ о спасеніи сего Своего созданія — человѣка отъ грѣха, проклятія и смерти. Творецъ предопредѣляетъ послать въ земную юдоль Своего однороднаго Сына. И это не на радость и утѣхи Его, а на скорбную земную жизнь въ нищетѣ, безъ крова и въ окруженіи людей, готовыхъ принять Сына Божія не какъ господина, даже не какъ благодѣтеля и брата, а какъ нѣкогого злодѣя, долженствующаго быть вознесену на позорную казнь, на распятіе...

И этого безконечнаго снисхожденія къ грѣшному человѣку недостаточно. Сынъ Божій, воплотившійся и жившій среди людей въ образѣ раба, бездомнаго странника и бесплатнаго учителя, идетъ,—послушный волѣ Бога Отца — на судъ, на казнь, на смерть. Для чего? Что бы показать Свою любовь къ Своему Отцу Небесному; чтобы показать Свою любовь къ людямъ - братьямъ; чтобы очистить, обновить и уяснить въ людяхъ **Образъ Божій** и привести земныя существа къ ихъ Небесному Родителю — Богу Отцу, дать имъ Духа Святаго, разумъ истины и вѣчное блаженство, во свѣтѣ Пресвятыя Троицы. Что можетъ быть глубже и богаче по содержанію, точнѣе по выполненію, художественнѣе по красоте, какъ сей планъ созданія и спасенія человѣка всеблагимъ Промысломъ Божиимъ? Воистину можно восклицать вседневно и всеошно, вмѣстѣ съ св. ап. Павломъ: «о, глубина премудрости и разума Божія! Кто бо разумѣ умъ Господень?»

Въ широкомъ размѣрѣ это разумѣніе плановъ Божіихъ проводить въ мірѣ Вселенская Христіанская Церковь. Мы именуемъ ее матерью

нашей. Мы считаемъ себя Ея дѣтьми. Мы слѣдуемъ завѣтамъ святыхъ Отцовъ Церкви Апостольской, Соборной, Православной. Мы сѣмъ добрыя сѣмена сего разумѣнія и служенія сей спасительной Вѣры по всему міру. Мы — по мѣрѣ силъ — стараемся послѣдовать въ нашей жизни и дѣятельности великому примѣру нашего Спасителя Господа Иисуса Христа, распянаго за насъ и воскресшаго изъ мертвыхъ ради насъ и нашего ради спасенія. Да звучить въ нашихъ сердцахъ во вѣки — выполняемое нами, при помощи благодати Св. Духа, это слово Спасителя: «потому любить насъ Отецъ Небесный, что мы посвящаемъ Ему свои силы, время и самую жизнь, чтобы принять отъ Него, по силѣ заслугъ нашего Спасителя Господа Иисуса Христа, **вѣчную жизнь** въ царствіи небесномъ, со всѣми святыми, просіявшими отъ вѣка въ Церкви Его святой, начиная отъ Пресвятыя Дѣвы Маріи Богородицы». Святые монастыри являются памятниками сего обѣщанія. Духовныя Школы являются разсадниками сей истины. Приходскіе храмы по вселенной являются хранителями сихъ завѣтовъ. Святые таинства Церкви Христовой являются вѣчной пищей, способствующей намъ, живущимъ на землѣ, никогда не терять связи своей съ тѣмъ Небомъ вѣчнымъ, гдѣ живетъ нашъ всеблагій Царь и Богъ — Пресвятая и Животворящая, Неразделимая, Вѣчная и Преблагая Троица, — Отецъ, Сынъ и Святой Духъ.

Да вспомнить эту истину и назначеніе на землѣ всякъ именующій себя христіаниномъ, тѣмъ болѣе православнымъ и благо будетъ ему во вѣки!

Митрополить ЛЕОНТІЙ

Archpriest Alexis G. Toth

(April 24) Died May 7, 1909

The Very Reverend Alexis Georgievich Toth, son of the Reverend George and Cecelia Toth, was born near Presov, Slovakia, March 17, 1853. He was educated in the preparatory schools and received a degree in Theology in the University of Presov. The Toth's were a family of nobility but became impoverished during the wars of Maria Terezia, and followed the calling of the priesthood. Alexis G. was ordained in 1879. Because of his exceptional abilities he soon was given a chair of Theology and Church Canonical Law in the Seminary at Presov and was advisor to the Bishop.

A student of church history and canonical law, Fr. Alexis became interested in the Orthodox Church, and even in his youth frequently attended the Orthodox Church services in the Bukhovinian Church, and as he himself quotes, learned that the Orthodox Church was the true Church, and that the "Unia" was an imposition on the Russian people of Austria and Hungary. Being a man of staunch character and profound convictions, he could not tolerate this imposition and sought a way out of it. The former Austro-Hungarian government oppressed the Orthodox Church and the Rev. Alexander G. Toth came to America on November 17, 1889. He visited the few priests, and parishes when in America and decided to accept the pastorate of the Russian Church in Minneapolis, Minnesota on November 28th, 1889. Here, because of his convictions and his championing the cause of Orthodoxy and of the Greek Catholic Ritual, he soon came in conflict with the Roman Catholic bishop of his diocese. This however did not discourage him but instead afforded him the opportunity to declare his faith. He openly renounced the Pope and Roman Catholicism and affiliated himself with the Russian Orthodox Church of America.

In the meantime, the convention of Wilkes-Barre took place on October 15-27, 1890. The protocols of this convention, the remonstrances of two bishops, and my own complaints were answered in a single letter from Rome, i. e., from the Propaganda Fide: all of us (priests) were to be recalled from America. What was to be done? I called my parishioners together and explained to them the sad position we were in, saying that under these circumstances it certainly was best that I leave them.

No, said some of them, let us go to the Russian Orthodox bishop—why should we always bow before strangers.

All right, I said. But where does the Russian Orthodox bishop live? And what is his name?

ORTHODOXY IS EMBRACED

Having learned that the Russian bishop resided in San Francisco, California, (at that time it was Bishop Vladimir), I made up my mind to do something which I carried in my heart a long time, for which my soul longed; that is, to become Orthodox. But how was it to be done? I had to be very cautious. The unfortunate Unia, the source of our decline and all our ills, had been part of our people too

long. We had already borne that yoke on our shoulders for 250 years. I fervently prayed God to grant me the power to make all this clear to my enlightened parishioners.

The Lord heard my prayers: I began teaching my people and later on, on February 11, 1891, I was commissioned to see the Russian Orthodox bishop at San Francisco concerning our matter. Bishop Vladimir not only accepted me, but came to us himself and received 361 of us into the Holy Orthodox Church on March 25, the very Sunday of the week of the Triumph of Orthodoxy. Our people, now informed and enlightened, rejected the false teaching of the Church of the Popes and we returned within the pale from which our forefathers were torn by means of deceit, flattery, hatred and violence. Glory be to our God for his mercy.

OTHER UNIAT PARISHES FOLLOWED THE LEAD

After becoming an Orthodox priest and affiliating himself with the Russian Orthodox Church of America, Father Toth gathered the following churches and parishes into the fold of the Church: Minneapolis. Minn.; Streator, Ill.; Allegheny, (North Side Pittsburgh) Pa.; Wilkes-Barre, Pa.; Osceola Mills, Pa.; Bridgeport, Conn.; Scranton, Pa.; Old Forge, Pa.; Passaic, N. J.; Lopez, Pa.; Catasauqua, Pa.; Philadelphia, Pa.; Berwick, Pa.; Yonkers, N. Y.; Edwardsville, Pa.; and many others.

Because of his untiring zeal and constant successes he was given many honors. He became a personal friend of the Czar of Russia. He had conferred upon him the medals of St. Ann, fourth and third degree, the order of St. Vladimir and the first degree of St. George. He was exalted to the Archpriesthood and was given a gold mitre. He was also asked to become a bishop, but, because of his age and failing health, declined the honor.

The Reverend Alexis G. Toth came to Wilkes-Barre, Pa., in 1893 and from here directed his work of converting the Uniats to Orthodoxy. This was not an easy task. He often risked his life for his work and for the cause of Orthodoxy and in these trying circumstances gave up his life.

He has written many books and constantly defended Orthodoxy against the Unia and Roman Catholicism. His most noted book is entitled **Where to Seek the Truth**. This book caused a massive movement of the Uniats in America and in the Old Country to embrace Holy Orthodoxy. Millions of souls were won to Orthodoxy because of his efforts.

The Venerable Reverend Father Alexis Georgievich Toth died at Wilkes-Barre, Pennsylvania on May 7, 1909. He was buried with great honors at the Saint Tikhon's Russian Orthodox Monastery (which he helped organize), at South Canaan, Pa. The American Russian Orthodox Church paid a great tribute to his memory by erecting a marble mausoleum over his grave.

We, of Russian Orthodox extraction, who now enjoy the blessing of being members of the one and only saving Church of God, owe a great duty to the late Very Reverend Father Alexis K. Toth which we can fulfill by venerating his memory and by bequeathing this venerable memory to our posterity for ages of ages.

By Very Rev. Joseph Stephanko.

STUPENDOUS

Super colossal! Stupendous; Sin and Vice Exposed!

Signs like the above in multi-colored six foot letters attract attention. It seems that something like the above on every Orthodox church, instead of the three barred cross on a cupola, would attract the attention of other religions to notice that there lives a body of people with a matchless religion.

All this isn't necessary—The Roman Catholic church has started a psychological propaganda machine rolling along—not only in the Vatican but in a very highly accredited college in the United States, Jesuit operated Fordham University.

Here are some of the psychological tricks they are using. Imagine reading in the newspaper or hearing over your radio or seeing on TV a program stating that His Excellency Archbishop Mitty was going to deliver a lecture on Russian Orthodoxy or that Brother Joseph Benkovsky or Brother Edward Shugar or Fr. Nicolai Bock or Father A. Ourousoff was to deliver a lecture on TV, radio or in some hall. In all the newspapers you would see pictures of bearded men garbed in long, black cassocks, wearing three-barred neck crosses, speaking excellent Russian, inviting you and your friend to learn more about Orthodoxy. Would you go? Would you be misled by this Roman Catholic trick or tricks of a similar or more devious nature? Be prepared. Call the nearest Russian Orthodox priest. He will advise you whether these speakers are representing or misrepresenting Orthodoxy.

The above occurred in many cities in the U. S., especially in Los Angeles, California.

Remember how the "Uniates" called Orthodox priests "Katzaps" or billy goats and sneered, scorned and insulted our priests who wore beards? Of course, the face that Jesus Christ himself, the Apostles, the Holy Fathers, and protector Saint of the Carpatho-Russian people, St. Nicholas wore beards. Even this did not stop the "Roman" priests from influencing their "Uniat" followers into making a great joke of this great tradition. This was done primarily to stop the misled people from returning to the church of their forefathers. This was the first opportunity they had had since the Treaty of Brest-Lovsk in 1595. This treaty forcibly bound the people to the Uniate Church or they had to accept persecution.

For over 300 years many of our forefathers in Poland, Czechoslovakia, Austria and Hungary were forced to go to these Romanized churches. They held fast to their own faith and at the first opportunity, especially in the United States, thanks to freedom of religion, they returned to the One, Holy, Catholic and Apostolic Orthodox Church, as they truly believed.

However, sadly enough, in the United States a few people continued to fall for the "Roman" deception and did not choose to return. These people are the present day traitors. They call themselves Uniates or Eastern Rite Catholics, etc. It is through this group of people that the Roman Catholic hierarchy intends to burrow its way into the Orthodox Church.

There is a monk by the name of Orusov. This monk is attired in the typical garb of an Orthodox monk. He wears a three-barred cross around his neck, he speaks Russian fluently, he is familiar with Russian customs and traditions and he tries to impress Orthodox people with the notion that "everything is the same." He is going around the various "Uniate Roman" parishes and preceding him there is a lot of propaganda advertising done in the interest the True Orthodox people to attend lectures and services performed by him in Slavonic.

If everything is the same, Why Should Roman Catholics Spend So Much Money Trying To Convert Us—From the Same To The Same?

Vigilance must be exercised to avoid a snare similar to the one described above.

It would seem senseless for Russian priests to shave their beards, learn the Latin Mass and then preach to "Roman Catholics" that "Everything is the Same," wouldn't it? However, this insidious work is going on every minute at Rome in the "Russian College" and at Fordham University in New York in the "Russian Center."

At Fordham they have constructed a church similar to an Orthodox Church. The teachers and students dress in Orthodox cassocks, and wear Russian Orthodox neck crosses, beards, etc. They study Orthodoxy from the Roman point of view. The main purpose of this school is to teach men to become "psuedo Russian" priests whose purpose it is to lead good Orthodox people astray into Roman Catholicism. Work of this nature has been going on for over fifteen years in the San Francisco area. This city is being used as a guinea pig by the Romans. A Father Ryder has worked there in the past. He has been replaced by a Father Brannigan. Father Ryder will now teach at Fordham, having as his basis his experience at San Francisco.

The Romans even invented a Lady of Fatima and a Marian Year so that all the efforts of the whole Roman Catholic church be directed toward finding a means whereby they could sneak into the Orthodox church and mislead them.

From the above article the following conclusion can safely be drawn:

1. The Roman Catholics are relentless in their ambition to mislead the Orthodox people to Catholicism.
2. They will use every means possible for that purpose.
3. They will even spend millions for this aim.
4. They are interested in us.

What we should do to counteract this:

1. Hold firm to our Faith.
 2. Know what we believe.
 3. Avoid the "psuedo priests" as wolves in sheep's clothing.
 4. Be active in all Eastern Orthodox Church work.
 5. Help all financial, moral and spiritual drives in the Orthodox Catholic Church to make it strong.
 6. Pray that Christ God, Our Saviour, will help us to be so strong that we may overcome this renewed menace
- From the Orthodox Herald.

Written by Alexander Bohush, former student of St. Tikhon's Theological Seminary for The Orthodox Herald.

FACULTY



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Metropolitan Leonty, S.T.D.

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Philosophy, Psychology, Logic

Basil Kamensky, S.T.B.
Professor of Greek and
Russian Languages

Rev. William B. Stroyen,
B.A., M.A.
Logics, Psychology, Sociology
and Philosophy

Alexander Orlov, S.T.B.
L.L.B.
Professor of Old and New
Testament

Vasil Shukov
Instructor of Church Slavonic and
Church Music

V. Rev. Dimitry Ressetar,
B.M.
Practical Training For Priests

Rev. Daniel Ressetar, B.A.
Instructor In Liturgics

Wladislav Mayevsky, Ps.B.
Professor of Church History,
History of Religion & Canon Law

St. Tikhon's Theological Seminary



STUDENT BODY

The Theological Seminary trains sons of all classes of Orthodox Catholic people. Parish priests recommend many religious minded youths to the Seminary.

Most parents prefer the St. Tikhon's Theological Seminary because:

1. It is situated in a monastery, a truly religious atmosphere, where life offers little temptation.
2. The environment helps to preserve and strengthen the health of the students.
3. The tuition for courses and board are comparatively moderate (\$750.00) per year.

The Seminary accepts high school graduates with a standard high school diploma of any curriculum.

Students are exempt from military status.

The hierarchy of the seminary feel that we are living in a transitory state where it becomes necessary to prepare the clergy to serve and enlighten the faithful in two languages. At the same time one must note that of the 25 subjects taught at the seminary, 13 are taught in Russian and 12 in English.

The seminary possesses a library of about 8,000 volumes of theological books in both Russian and English.

Rules governing the operation of the school are approved by His Eminence, the Metropolitan Leonty. Addition to these rules are subject to his approval.

Daily, by rotation, students of each class attend the monastery church for evening services at 5:00 p. m. The average weekly program for students consist of: church—10 hours, prayers—4 hours, morning lectures—25 hours, evening studies—12½ hours, chorus rehearsals—2 hours, kitchen and dining room duty—1 hour or a total of 55 hours per week.

The required church attendance, and student participation in general prayers, together with study hall is under the personal observation of the Inspector.

In the Name of the Father and of the Son and of the Holy Spirit —

My Dear Orthodox Christians

Today, especially in the Americas, we, as members of the Holy Eastern Orthodox Catholic and Apostolic Church, are often approached by members of various denominations, as to our beliefs.

One such belief is that of holy icons—questions such as,—Why do we have Icons in our churches?, in our homes? Why do we venerate them? etc.

Yes, my Dear Brothers and Sisters, we must be able to answer these types of questions.

It is the Monks and hermits of the early church, who created an art of spiritual life. They left us a literature and tradition which today enriches the religious life of all those who know how to use it. It is largely in the monasteries, that the rich and varied church services used in the Holy Orthodox Church originated and were established. Yes, the monasteries defended the use of icons in churches against a movement called “Iconoclasm.”

Now, let us try to think of what the icons stood for at that time, and what they continue to signify in our church.

Christians used symbols to represent Christ from the very early days. On the walls of the catacombs we find simple drawings of the Good Shephard carrying a sheep, of a vine bearing grapes, of Daniel in the lion's den, symbolizing the resurrection of Christ. These pictures, however, did not attempt to represent Christ Himself, as a human being. As the church developed its faith and doctrine, one fact became clear. The essence of Christian Faith was its belief in Christ, in God Who became Man, in Jesus Christ, fully God and fully Man. It is impossible to see God, to describe the looks of God, to represent God, but in Jesus Christ, God became Someone whom all could see. The Christian Faith was a message that all life becomes Holy through Jesus Christ; the human nature which He took upon Himself, the water in which He was baptized, the bread and wine which became flesh and blood, in the Holy Mystery of Holy Communion.

All the physical world, all nature, is sanctified in a new way, because God became Man. We can also venerate God and pray to Him, not only in thoughts and words, but, through all creative human arts, such as music, painting, and architecture.

In a letter dating back to the Seventh century, a layman, Leonty

of Hierapolis, wrote, "I represent the image of Christ and of His sufferings in churches, in homes and in public places. I paint them on wood, on canvas, on clothes, in storerooms, and everywhere, so that seeing them I should remember and not forget."

When we venerate the Book of Law, The Holy Bible, we do not venerate leather and ink, but the words of God, which the book contains. When venerating an Icon, one does not venerate wood and paint, but in venerating the inanimate image of Christ, "I venerate through it Christ Himself."

The movement against the veneration of Icons, called Iconoclasm, arose however, not to stamp out the misuses. It was an attack against the very principle of venerating icons.

Gradually the persecution subsided and in 787 Empress Irene called the Seventh Oecumenical Council (the last one) which gave an exact wording of the Church's teaching on icons. This stated, "icons are to be venerated; God alone is to be served in faith." This completed the teachings of the church on the Divine and Human Natures of Jesus Christ and on the Holy Trinity given by preceeding councils.

However, the Iconoclastic Movement was not defeated because of the council's decision.

The Emperor, who succeeded Empress Irene, ordered that all icons in churches be placed so high that they could not be reached. Everyone understood this to be the sign of a new effort to stamp out the venerating of icons. This time, however, the whole Christian Church was ready. The council had spoken with authority and people knew what the church thought about the matter.

The Patriarch sent out an appeal to all the faithful. He was immediately arrested and exiled, but his words had reached his flock.

On Palm Sunday, in 815, a thousand monks of the famous Monastery Studion, in Constantinople, crossed the entire city in a solemn procession bearing holy icons. This was the sign for a regular persecution of monks and all those who supported the use of icons. Scores of Bishops were exiled, hundreds of monks were drowned, imprisoned or tortured.

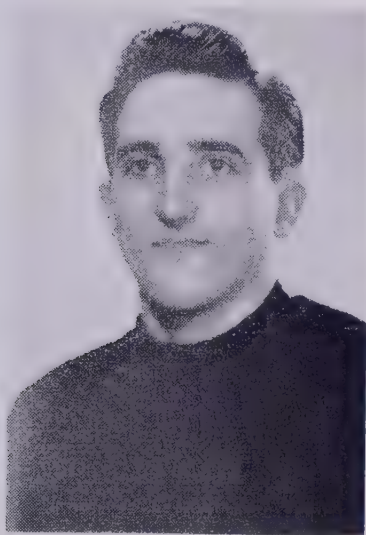
Finally, in the year 843, twenty-eight years later, to Orthodox teaching, triumphed, thanks to Empress Theodosia.

On the first Sunday of Great Lent, in 843, the veneration of holy icons was solemnly proclaimed at the Cathedral of Saint Sophia in Constantinople. The day was called "The Triumph of Orthodoxy," and its memory is still kept in the Holy Eastern Orthodox Catholic Church on the first Sunday of Great Lent.

So according to Church Law, my Dear Brethren in Christ, it is only more than right to venerate holy icons of Jesus Christ, the Blessed Virgin Mary, and the Saints, in our churches and homes.—Amen.

Sermon delivered by
Seminarian John J. Voytilla.

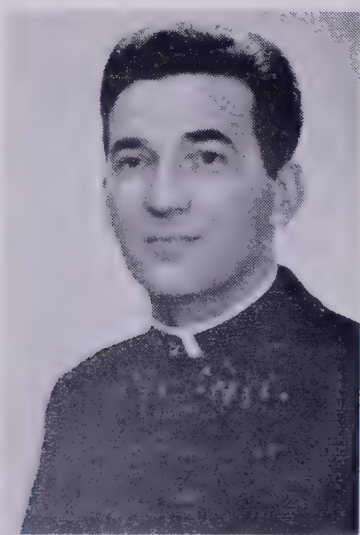
Graduates of 1959



JOHN J. VOYTILLA
Campbell, Ohio



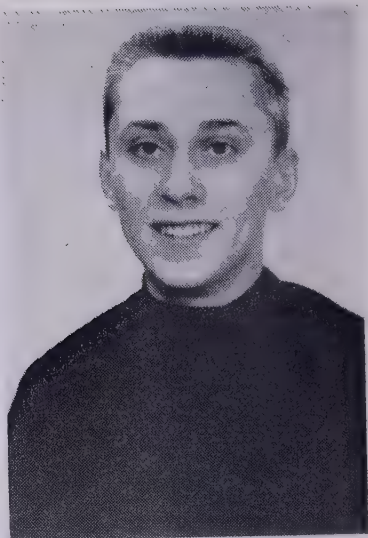
FR. DANIEL GEEZA
Jessup, Pa.



FR. ADAM KRELL
Simpson, Pa.

Last Year's Graduates (1958)
Fr. Gabora and John Ressetar

SOPHOMORE



PETER E. MAHALLY
Wilkes-Barre, Pa.

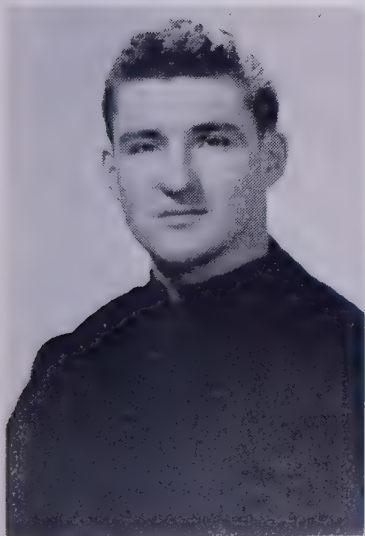


JAMES J. MASON
Scranton, Pa.

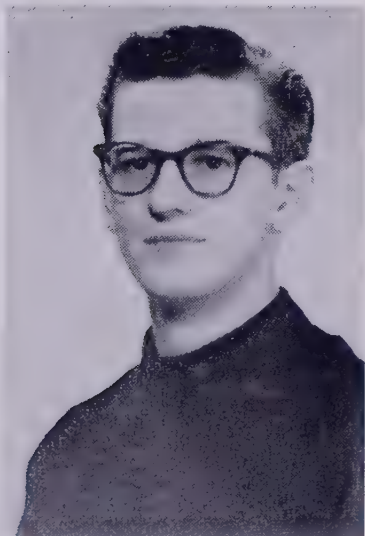
CLASS



PAUL J. PASCAVAGE
Garfield, New Jersey



JAMES J. RUSSIN
Wilkes-Barre, Pa.



NICHOLAS TIMKO
Centralia, Pa.

Seminary Schedule

Arise, 7 a. m.; morning prayers, 7:30 a. m.; breakfast, 7:45 a. m.; classes, 8:05-1:00 p. m.; dinner, 1:00 p. m.; classes 2 p. m.-4 p. m. Every day all the seminarians attend vespers which is conducted by a Monk. Evening class, 5:15-7:00 p. m.; supper, 7:00 p. m.; evening prayers, 7:30 p. m.; choir rehearsal, 8:00 p. m.; study hours, 9:00-10:00 p. m.; lights out 11:00 p. m.

During the week students are assigned to sing responses and read prayers, psalms, canon, etc., at the All Night Vigil Services. On Saturday and Sunday mornings the Seminary Choir sings the responses to the Divine Liturgy and on Saturday evenings the responses of the All Night Vigil are sung by the choir and the reading is done by the members of the senior class.

Students are only free on Saturday evenings after the Vigil Services to eleven o'clock, and Sunday noon and evening also to eleven o'clock.

Student Council

The Saint Tikhon's Student Council was formed in 1948 for the purpose of having an official body, where the questions of students may be aired in an official manner.

Since its beginning the Student Council has more than proved its worth and is now an important part of the Seminary.

Our project from year to year is to publish the seminary year book, "The Tikhonaire," which is sold at the annual pilgrimage of the Monastery on May 30th.

The council also maintains to keep the Seminary premises in order at all times. We recently painted the upstairs and downstairs bathrooms. We also put tile in the kitchen, and two of the bedrooms painted. We also help keep the cemetery neat. These are just a few of the things which the student council does for the seminary.

Officers: President, Fr. Daniel Geeza; vice president, Fr. Adam Krell; secretary and assistant editor of the Tikhonaire, Peter Mahally; treasurer, James Mason; editor and chief of the Tikhonaire, Paul Pascavage. Pictures taken by James Mason.

STUDENT COUNCIL DORMITORIES AND CLASS ROOMS



Graduates of 1959



Fr. D. Geeza — John J. Voytilla — Fr. Adam Krell

Man's Place in God's World

Today we see a great storm arising to destroy civilization. War and unrest have been no more than symptoms of a deeper breaking-up. The root of the trouble lies in the faulty notion of man held in the West and spread with arms and wars. European culture has been shaped by the belief that man is a rational and free being, whose needs and wishes can and should mold the world.

The origin of this conviction lies deep in Christian faith. Man, though a fallen sinner, is yet a child of God, and may become the friend and fellow worker of the maker of all things. This belief, which set Christians free from the paralyzing fascination of Fate and Chance, lent them new energy and courage. But the elements from which it was woven have been torn apart and used to destroy one another. Now, original sin, which makes man's achievements provisional and precarious, is forgotten God, once man's goal and guide, ground of his being and source of his power, has shrunk to "the Spirit of Man"—his better self. Man finds alone, persuaded now that his own abilities are all the grace, his own devices all the bliss, that he can hope for or requires.

Thus in Europe was born the new, emancipated man, master of his own destiny. At the Renaissance it was the freedom of man which was stressed. God still seemed close and friendly, only somewhat less exacting than had been supposed. By the eighteenth century the rationality of man bulked larger. God was by then so far away that it had become possible to patronize Him. He could still be useful, and might be respected, if He would learn to keep His place. God stoked the fires, but man was at the wheel. With the nineteenth century, the development of the natural sciences finally made God superfluous and seemed to promise man the succession to the office of Providence, if not to that of Creator. But the very discoveries that banished God at the same time sapped man's belief in his own rationality and freedom. Western man saw himself as an animal, distinguished only by the ingenuity with which he resisted the blind hostility of Nature, and by the sensitivity which made his recognition of the ultimate futility of his efforts a torture to him. Physics and chemistry, history and biology, each in turn proved chapters, not of a new Genesis or Job, but of a new Ecclesiastes.

Economics and psychology completed the process of disenchant-

ment. Feurbach, Marx and Freud, through their popularizers, have colored the imagination of twentieth-century Europe, and left a picture of man from which the last traces of the image of God inhuman freedom and rationality have disappeared. Fate and Chance rise again in the shape of economic materialism and psychological determinism. The rational forms of public and private life, politics, philosophy, art, love, virtue and religion seem only illusive shadows cast by the blind movements of dark, subhuman forces.

Most of humanity is far from God and exists virtually by bread alone, yet within it the image of God is not entirely destroyed, and it yearns instinctively for the true life which it does not possess. It dreams of peace of mind and beauty unfading — but sadly, almost hopelessly, without any real expectation of ever realizing its dream. This longing often assumes the form of a terrible nostalgia for imaginary dwelling places far beyond the horizon—Utopias, Shangri-La or remote tropical isles, where the soul at long last may find enduring peace and unspoiled beauty. In a song of recent popularity, the isle, Bali Hai, located “where the sky meets the sea,” predicts that “—in your heart you’ll hear me calling, come away, come away.” Who among us have not at some time felt the longing, piercing almost as a knife thrust, to abandon all the things we possess—or, rather possess us!—and “come away?”

Yet cold reason tells us that all our imaginary earthly paradises are but empty dreams and that we can never find the beauty of peace for our tortured souls by merely changing the location of our bodies. Indeed we really know that our earthly lives will never give us that lasting and joyous serenity for which we long.

Certainly there is no permanent satisfaction obtainable from the possession of material objects, however costly. Even life’s dearest treasures, the loves of family, friend and sweetheart, are alloyed with pain of frustration and bereavement, and never can, by themselves, give us peace of mind,—“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.”

The love of Christ alone is perfect and capable of fully satisfying the human heart. Thereupon the bosom of Christ is the longed-for Shangri-La and Bali Hai. Even now He turns and urges on our stumbling feet with a high cry, . . . “Fear not, little flock! Be of good cheer, I have overcome the world.”

Orthodox Youth!

SERVE YOUR ORTHODOX CHURCH AND PEOPLE!
ENROLL IN SEMINARY AND PREPARE YOURSELF FOR
THE HOLY PRIESTHOOD — A LIFE OF SERVING GOD
AND THE ORTHODOX PEOPLE.

Those who wish to enroll in St. Tikhon's Theological Seminary should submit their applications with the following documents:

- 1) High School Diploma (or phostat)
- 2) Birth Certificate
- 3) Letter of Recommendation from Parish Priest
- 4) Medical Certificate
- 5) Military Status.

The course of studies in the Seminary covers a period of four years.

Board and tuition of veterans is provided by the "G. I. Bills."

The Seminary Catalogue will be sent on request.

Applications should be submitted to:

THE RECTOR

ST. TIKHON'S THEOLOGICAL SEMINARY,
SOUTH CANAAN, PENNA.



Left to right—Inside view of new Chapel on the farm; Serimarian serving in Monastery; Seminarians helping in kitchen; Our Monastery.



Left to right—Leisure moments; Seminarian cleaning path-way; Seminary Cook; Seminarian Washing.

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 Rev. Cyril Bulashevich
 Very Rev. Joseph and Matushka
 Pishtey
 Very Rev. Alexander J. Fedoronko
 Very Rev. Alexis Yonov
 Rev. and Matushka Daniel Geeza
 Rev. Dimitri Ermakov
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 Deborah Klembarra
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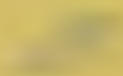
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MAY 30, 1961



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Мая 30-го 1961 года.

«Взыдемъ на гору Господню, въ Домъ
Бога Живаго, приступимъ къ горѣ свя-
тѣй Его (Псаломъ Давида).

Съ особыми чувствами, православные люди русскаго происхожденія въ Америкѣ, мы встрѣчаемъ «Меморіаль Дэй» — въ нынѣшнемъ 1961-мъ году. Мы, въ нашемъ смиренномъ лицѣ, празднуемъ въ нынѣшній годъ великое событіе — освобожденіе нашихъ соотечественниковъ — крестьянъ бывшей Россійской Имперіи — отъ крѣпостной зависимости, — точнѣе отъ положенія рабовъ въ отношеніи къ помѣщическому сословію — бояръ - дворянъ. Манифестъ объ освобожденіи крестьянъ отъ крѣпостной зависимости дворянамъ подписанъ былъ 19-го февраля 1861-го года. Этимъ манифестомъ бывшаго Государя Императора **Александра II-го** не только обозначена была внутренняя реформа социальнаго положенія людей внутри Россіи, но весь Русскій Народъ былъ уравненъ въ социальномъ положеніи съ другими народами міра, въ томъ числѣ съ Нарадами Соединенныхъ Штатовъ Америки. Россія и С. Штаты Америки уравнились въ социальныхъ пра-вахъ, стали странами высшаго социального просвѣщеннаго порядка.

И вотъ, внутри Страны Новаго Свѣта, Страны Георга Вашингтона, мы выходцы изъ Старой Россіи и потомки сихъ выходцевъ, призываемся въ столѣтнюю годовщину **Освобожденія крестьянъ** почтить молитвенною памятью всѣхъ дѣятелей этого великаго акта человеколюбія и братолюбія. Почтить въ благочестивомъ убѣжищѣ, созданномъ — въ значительной степени — выходцами изъ бывшей крѣпостной Родины - Россіи, — въ обители Святителя Тихона Веронежскаго и Задонскаго, выходца изъ крестьянской семьи Старой Россіи, — въ мѣстѣ, гдѣ принимаются съ распростертыми объятіями потомки бывшихъ русскихъ крестьянъ, переселившихся въ благословенную Заантлантическую Страну — Соединенные Штаты Сѣверной Америки.

Въ нашемъ лицѣ, — простыхъ гражданъ Америки — подчеркивается братство сихъ двухъ народовъ, совместиость ихъ граж-

данскихъ правъ и идеаловъ, параллельность ихъ путей въ мірѣ, союзъ ихъ въ идеалахъ жизни и дѣятельности. Если же вспомнимъ, что Святитель **Тихонъ**, во имя котораго создана сія Свято-Тихоновская Обитель, былъ по происхожденію изъ «разночинцевъ», т. е. не - дворянъ, да и создатель сей Обители, въ будущемъ Святѣйшій Патріархъ **Тихонъ**, происходилъ изъ не-дворянскаго сословія, да и населеники сей Святой Обители — въ большинствѣ — были и есть — люди самого разнаго общественнаго положенія, то мы поймемъ, что наше **паломничество** въ Саутъ Канаанъ, штата Пеннсилванія, есть праздникъ **единодушія и едидиновѣрія** нашего со всѣмъ славнымъ, что имѣла Святая Русь у себя въ Старомъ Краѣ.

Да здравствуетъ, такимъ образомъ, Святая Русь на чужбинѣ, какъ и на Родинѣ! Да звучитъ радостно колокольный звонъ здѣсь, какъ и въ Старой Руси! Да произносится молитва «Отче нашъ» здѣсь съ такимъ же воодушевленіемъ, съ какимъ она произносилась постоянно на Святой Руси, въ особенности въ тотъ знаменательный день **ОСВОБОЖДЕНІЯ КРЕСТЬЯНЪ** отъ крѣпостной зависимости, когда услышана была молитва и призывъ: **«Осѣни себя крестнымъ знаменемъ Православный Русскій Народъ»**. Къ сему мы прибавимъ дальнѣйшія свои пожеланія и слова: «И будь въ великой Странѣ Георга Вашингтона такимъ же вѣрнымъ своей матерней православной молитвѣ и Церкви, какъ были вѣрны твои предки въ Старомъ Краѣ. Православный трираменный крестъ да будетъ твоимъ духовнымъ покровомъ отъ нынѣ и до вѣка». Аминь.

†Смиренный **Леонтій**, Митрополитъ всея Америки и Канады.



Orthodox Youth

SERVE YOUR ORTHODOX CHURCH AND PEOPLE!
ENROLL IN SEMINARY AND PREPARE YOURSELF FOR
THE HOLY PRIESTHOOD — A LIFE OF SERVING GOD
AND THE ORTHODOX PEOPLE.

Those who wish to enroll in St. Tikhon's Theological Seminary should submit their applications with the following documents or photostats.

- 1) High School Diploma
- 2) Birth Certificate
- 3) Letter of Recommendation from Parish Priest
- 4) Medical Certificate
- 5) Military Status.

The course of studies in the Seminary covers a period of academic four years.

Board and tuition of veterans is provided by the "G. I. Bills."

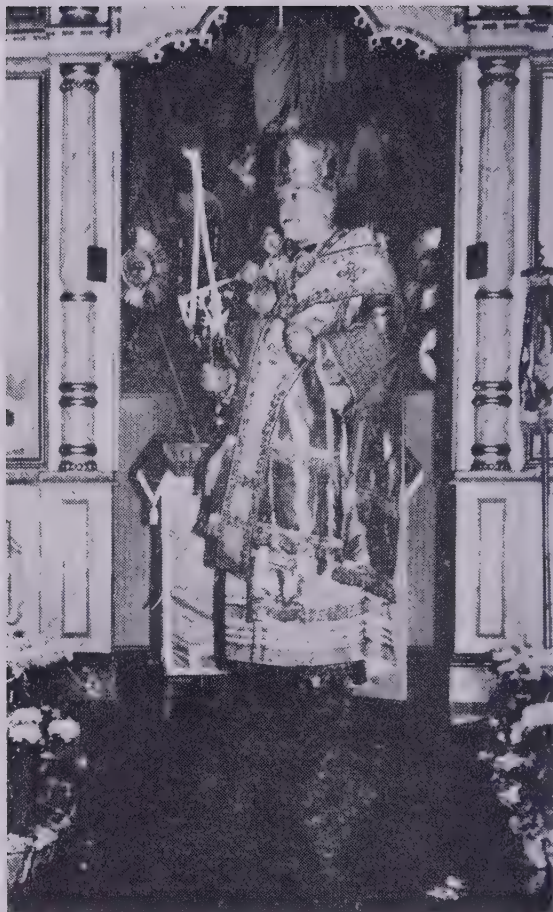
The Seminary Catalogue will be sent on request.

Special arrangement for retired servicemen.

Applications should be submitted to:

THE RECTOR, FR. STROYEN
ST. TIKHON'S THEOLOGICAL SEMINARY,
SOUTH CANAAN, PENNA.

Deadline for applications—15 Aug. 1961



HIS EMINENCE ARCHBISHOP IRENEY

Archbishop of Boston and New England

Rector of St. Tikhon's Seminary

ST. TIKHON'S RUSSIAN ORTHODOX THEOLOGICAL SEMINARY

South Canaan, Pa.



This is a drawing of the first phase of the building project of St. Tikhon's Seminary. Ground breaking ceremonies were held and construction started on May 30th. The building will be completed in time for the Fall Semester of 1961.

This building will include class rooms, chapel, library, reception room, dormitories for professors and students, dining room, kitchen, laundry room and office.

The second phase will add a wing which will include additional dormitories, an auditorium, laboratories and recreation rooms; thus incorporating all dormitories and seminary activities into one building. This phase will also consist of refacing the entire front of the building.

We would like to have this building project completed in time for the pilgrimage of May 30th, 1963 which will be the 25th anniversary of the founding of the seminary.

This can be done only with the support and contributions of all Orthodox Christians. We especially make a plea to the alumni of St. Tikhon's and all church organizations for their loyal and active support in helping us to reach this goal.

Please send all contributions to St. Tikhon's Seminary Building Fund—South Canaan, Pa.



VERY REV. BASIL W. STROYEN, DEAN

The Priestly Life



Serious and disturbing problems face the priest as he takes his place in the complex life of our day. Mistaken conceptions rather than small ability have brought discouragement to many. Tension and anxiety appear to be our inheritance in this age of rapid moving society and rapid development technology.

Children, as well as adults, know about the bombs, ICBM's and nuclear war heads. When we mix international problems and add them to our daily personal fears we come up with one answer—TENSION—ANXIETY.

The new graduates are going out into our Orthodox communities and will become shepherds of Christ's flock. The graduate must understand that misunderstandings arise out of these tensions. He must realize that the first and foremost element in successful pastoral work is peace in Christ and complete reliance upon Almighty God. And that this solid reliance must be imbedded into the faithful before Christian Orthodox spirituality can function.

Our Holy Traditions underscore the fact that prayer and fasting is the best prescription for attaining a closeness to God. The graduate is charged with the responsibility of caring for his flock when he becomes ordained and to bring his people this prescription. He can best fulfill his obligation by endeavoring to lessen the tension and anxiety in them through placing his complete trust in God, The Father, upon Christ, Who is the way, and upon the Holy Spirit which he receives in Holy Ordination.

The Very Rev. W. Basil Stroyen, DEAN.



BASIL M. KAMENSKY
Professor of Theology

Basil M. Kamensky was born in Russia in 1895. After completing his studies at Pskov Theological Seminary, he furthered his education at St. Sergius Theological Academy in Paris and received his *Licencie en Theologie* (Cand. Theol.) He was a theological instructor in Kovno, Lithuania and devoted fifteen years of his life to the Lithuanian Orthodox Metropolia serving as secretary and treasurer.

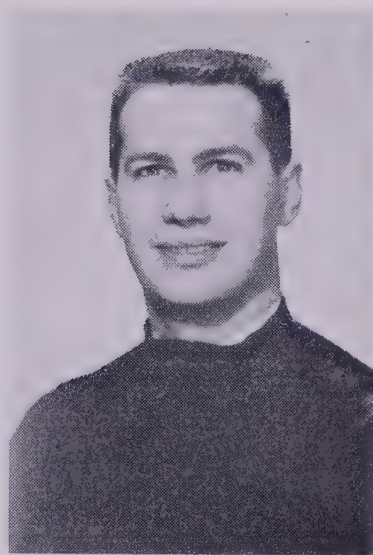
In 1950 he was invited to continue his pedagogical career in America at St. Tikhon's Theological Seminary as an authority on theological learning.

Here in America he continues to be an asset to the Russian Orthodox Metropolia. He actively participates in the administration by working in the office of the Metropolitan with no interference to his duties as professor at the Seminary.

Mr. Kamensky has been with us for eleven years and will long be remembered as a professor and a friend of all who have attended the Seminary. May God grant him many, many years.

Origin of Vestments and Their Use Today

E. NICHOLAS HARRIS
Philadelphia, Pennsylvania
Graduate 1961



The ceremonial garments commonly called vestments are the Ecclesiastical dress worn by the Orthodox Christian Priest when he celebrates the Divine Offices of the Church. The liturgical vestments are not necessarily, as was once supposed, borrowed from the sacerdotal vestments of the ancient Jewish ritual, but were developed out of the articles of dress worn by all citizens of the Roman Empire. In the very earliest times of Christianity, persons officiating in the church, while performing Divine Services wore the same kind of garments as those worn by laymen; however a feeling of reverence prompted them to appear at the common worship in clean festive garments.¹ The primary colour used was white because white was the symbol of purity and it represented Christ in the Resurrection; however, in later times other colours were also used. In the Ancient Church, vestments were provided by the community of Christians and were only used for Divine Services. In the course of time the pattern of the people's garb changed considerably according to new styles, while those of the Church remained unaltered and universally the same. It was only in later years that a distinction was made between the vestments of the Eastern (Orthodox) and Western (Roman) vestments. All of the Ecclesiastical garments worn by the clergy of the Church, from the earliest times, were decorated with the cross in order to distinguish them from ordinary garments of the time.

The sacerdotal vestments the clergy wear for the celebration of the Divine Services of the Church are:

For the Deacon: (1) The Sticharion; (2) The Stole (Orarion); (3) The Cuffs.

For the Priest: (1) Cassock (Podriznik. Sticharion); (2) Epitrahilion (Stole); (3) Zone (Poyas); (4) Cuffs; (5) Phelonion (Chasuble); and marks of rank.

For the Bishop: (1) Sticharion; (2) Stole (Enitrahilion); (3) Zone; (4) Cuffs; (5) Sakkos; (6) Omophorion; (7) Mitre; and marks of rank.

1., In the 37th of the so-called "Canons of Hippolytus" we read: "As often as the bishops would partake of the Mysteries, the presbyters, and deacons shall gather round him clad in white, quite particularly clean clothes, more beautiful than those of the rest of the people."

The sticharion, a long garment with sleeves, is a loose sack-like garment which covers the entire body and has an opening for the head. This garment remains common to all classes of ordained persons, with this minor difference—the deacon's tunic has wide sleeves, and is usually made from procade while the priest's and bishop's tunics have tight fitting ones. This garment reminds the celebrant that the grace of the Holy Spirit vests him as with a garment of salvation and joy, and invests him with beauty. In modern times, the members of the lower ranks are also permitted to wear this garment, particularly the lector and sub-deacon. It was originally of white wool, but in the third century it was made from linen. About the sixth century the long tunic (alba) went out of fashion in civil life, but it was retained along with the other Roman dress in the Services of the Church. This garment first became fashionable in Rome in the second century.

Another overdress of the Romans was the paenula, a cloak akin to the poncho of modern day Spaniards and the Spanish Americans. This paenula developed into the Chasuble or commonly known in the Orthodox Church as the Phelonion. This garment which is used by the priest for liturgical use is a large cut of material, usually of a rich brocade fabric and sometimes heavily embroidered, hung in ample folds about the body.

As late as the sixth century these garments were common both to the clergy and laity, and so far as their character was concerned, were used both in the Liturgy and in everyday life. On the other hand, by the fourth century, the garments worn at Liturgical functions had been separated from those in ordinary use, though still basically identical in form.

It is in the fourth century, that the first distinctive vestment makes its appearance, that being the omophorion which is worn by the bishops of the Orthodox Church. The omophorion was a shoulder covering and was worn mostly by aged bishops, but in later years was adopted as an indispensable vestment of the Church. According to the rubrics of the Church, this vestment is discarded during the most solemn parts of the Divine Liturgy. This garment is a long wide strip of brocade adorned with crosses and arranged on the bishop's shoulders in such a way that one end descends in front and the other in back. This vestment is placed to remind the bishop that he should take thought for the conversion of the heretics as a merciful shepherd of his flock who takes the straying sheep upon his shoulders.

In this same period the stole or orarion was introduced into the Church. The Orarion is a long strip of material fastened over the shoulder of the deacon which became the symbol of that office. In secular use it was an indispensable portion of every man's dress. The Stole in comparison with modern day dress is equivalent to the scarf of a towel, except much narrower and longer, and the people of that day wore it about their shoulders.

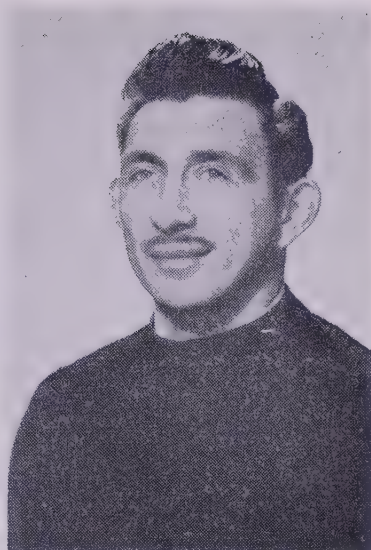
Impressions of Orthodoxy

IN ALASKA

SIMEON OSKOLKOFF

Sitka, Alaska

Graduate 1961



Two basic problems of our Orthodox Church in Alaska are: (1) The critical shortage of priests, (2) The lack of religious educational supplies and facilities.

Many of our native Alaskans would be dedicated to the Holy Orthodox Priesthood if a seminary existed within a reasonable distance of our native homes. Seminary life embraces social obligations of a student to his people and tends to draw him closer to his family and relatives. If a seminarian is not able to maintain normal relationship with his home-life, then he has missed a vital phase in training and growth, socially and spiritually.

An Orthodox seminary on the West Coast could rectify these problems not only for Alaska, but also serve the needs of Orthodox churches in the states of Washington, Oregon, and California and even the western provinces of Canada.

Alaska can proudly boast of giving birth to Orthodoxy in America. It can proudly claim that Orthodoxy was the first Christian religion introduced to its people.

What can we say about the growth of our Orthodox churches in Alaska? How can we combat Protestantism and its proselytizing of our Orthodox natives? When will Orthodoxy assume the responsibility of leadership and teach its people love and righteousness which, as the wise Solomon stated, "exalts a nation."

The early history of Alaska is Russian and Orthodox. During the Russian occupation of Alaska, with the support of the Russian government, extensive work was done by our Orthodox priests. When Russia began sending over people to colonize Alaska, many priests were sent with them. These colonies with the help of the priests and natives of Alaska established 18 Churches, 72 chapels, and an orphanage. This mission flourished until the time of the Russian Revo-

lution of 1917 when the Russian government saw to the care and administration of these churches. Since 1917, when our church in America had become self-supporting the churches of Alaska have suffered tremendously. The position of Orthodoxy in Alaska has been weakened.

Another problem in Alaska which is not spoken of very often is the increasing rate of immorality, posing a threat to the Orthodox Church. Many of our Orthodox Christians are not able to receive Holy Communion even once a year because of the shortage of priests. For this same reason many children of Orthodox families are not being baptized and confirmed. As we know, these two sacraments were established by Our Lord Jesus Christ for the remission of sin. If this sin is not remitted then evil and vice increases. The continuous high rate of immorality weakens the very social structure of our forty-ninth state as well as the church structure.

The past missionary work of the Orthodox priests in Alaska has definitely made a great impression on the American people. Orthodoxy has a rich historical heritage in Alaska. Its many churches and Orthodox monuments attract thousands of tourists every year.

The present missionaries for Orthodoxy are working against great odds, because there are so few of them; but they are dedicated men and with enough help the Orthodox Church will again gain its rightful place.

We Alaskans thank Almighty God, who has inspired men of the Orthodox faith to plant the seed of Orthodoxy for us in Alaska some 175 years ago. Our way has been paved for us with many sacrifices. The job left for us to do is not easy. We must continue our missionary work in Alaska and cultivate our Orthodox Christians for the Glory of Almighty God.

EKLUTA CHURCH, ALASKA

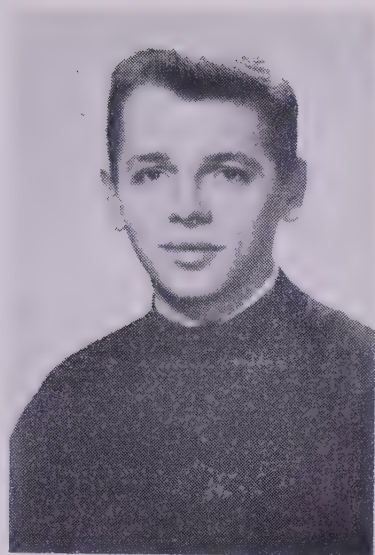


On the Veneration of the Theotokos

DANIEL W. RENTEL

Altoona, Pennsylvania

Graduate of 1961



“Behold a virgin shall be with child and bring forth a son and they shall call his name Emmanuel, which being interpreted is God is with us.”

The Virgin Mother of our Lord Jesus Christ has throughout all ages of the Orthodox Church held a position of high esteem and honour.

Today in the Christian world there are many, who in falling prey to rationalistic modernism, seek to disprove and distort those elements of Mariology, which the Orthodox Christian clings to as basic tenets and essence of his Faith.

The early Protestant Reformers such as Luther and Zwingli unquestionably attested to the virginal conception and perpetual virginity of the Theotokos.

With the passing of time and through reforms further divisions and separatist movements arising in Protestantism led to the introduction of many false doctrines. In freely interpreting Sacred Scriptures, basing nothing on the wisdom and guidance of the Holy Fathers of the early Church and putting aside Holy Tradition, the Blessed Mother became deprived of her “wreath of virginity” and her due adoration. They have taken from Scripture several quotes with which they construct a completely false argument. At first glance these quotes often seem convincing. With investigation, however, these claims are put to naught.

“When his Mother Mary was espoused to Joseph before they came together”, Matthew 1:18, and “Joseph took unto him his wife and he knew her not until she brought forth her first-born son”, Matthew 1:25, have become vital for those who oppose the theory of the virginal motherhood of our Lady. Orthodox Theologians in examining and reaching true interpretations state that these two groups of

words "came together" and "until" are used only to state that which did not happen previously to our Lord's Birth. It was not the author's idea to express events following the nativity. "Came together" in all probability means dwelled under one roof. "Until" as a word is used many times in Scripture to indicate that which did not occur before the time of the event being mentioned. For example Psalm 110 reads "The Lord said to my Lord: Sit thou at my right hand until I make thy enemies thy footstool." Christ, Whom is here indicated, will not cease maintaining His position at the "right hand" after the enemy has been conquered. It merely indicates that which will not happen. See also Genesis 8:7.

Here also in Matthew is mentioned "first born". First born in no way indicates the subsequent birth of other children. The first male child of all Jewish families regardless whether it be the only one or not, receives this title to indicate his rights and privileges of being such. It was he who received the chief share of his father's inheritance. In Joshua 17:1, we find this same usage and know that there were no other children conceived.

Following this through, we find in our Lord's later life, frequent mention of His Brethren, (Matthew 12:46-47; Mark 6:3; John 2:17, 7:3). It must be understood that the word brother is used in a very wide sense in Sacred Scripture. It is assured by the Church that these "brethren" were close kinsman, probably relatives of the Blessed Virgin Mother. From the Old Testament we find Lot is described as the brother of Abraham, who in reality was his uncle. Neither the Hebrew or the Aramic tongue had a special word to signify "cousin". They used only the word "ah" which showed only a relationship between the children of blood brothers or sisters. In translating these ancient manuscripts all such terms were rendered only as brother.

If this were not so, where were Christ's brothers and sisters when He appeared in the Temple at the age of twelve? In Scripture He is known as the "Son of Mary" (Matthew 6:3). This is most important as this reference is made only to Him while the others are known as His brethren, never as sons of Mary. More important, where were her children at the Cross of Christ? Why did our Lord entrust her care to His beloved disciple John?

With the disproving of these few simple arguments, and with the overwhelming amount of Church Tradition found in the writings of the Fathers and in the Councils of the Church one can understand why the pious Orthodox Christian loves and honours the Blessed Mother. False teachers in the days of the Fathers were quickly silenced and their writings against our Lady were branded "perfidy, insanity, blasphemy, sacrilege, impiety", etc. . . .

In all the Services and Prayers of the Church, she is portrayed as the "refuge of Christians", their "protection and aid in time of need", the patroness of the priest and joy of all Christian peoples."

For the Orthodox Christian the praise for the Ever Virgin Mother is most beautifully and aptly expressed in the solemn declaration of the Third Ecumenical Council at Ephesus.

"Thou art a wreath of virginity! Thou art a Mother and Virgin! Who among people is in a position to exalt the much-hymned Mary? O Miracle! She is a Mother and Virgin!"

Andrei Rublev

RAPHAEL SERDYSKI
Philadelphia, Pennsylvania
Graduate 1961



In the past few years, there has been a noticeable rise in the public's interest of iconography both within the lay and clerical circles. To many, the icon is just now being discovered. In the many recent new books that have been published on icons, one will find one painter mentioned continually; he is Andrei Rublev. Who was he and why is his name invariable brought to mind when icons are mentioned?

It is probable that his name will never be found in any history book, but today, after six hundred years, he lives again in his work. A simple monk, but possessing such a God-given talent, that he has become immortal to the lovers of the true spirit of iconography.

Last year, 1960, marked the observance of the six hundredth anniversary of the day of his birth. Little is to be found in records concerning his life. We know that he was probably born in 1360 and died in 1430. His birth place is unknown. The only definite thing known is that he became a monk at the great Lavra of St. Sergius near Moscow, and did most of his work near that city.

The first written mention of him is made in an ancient manuscript written about 1405, which states that under the direction of Theophanes the Greek, the iconographers Rublev and Prochor were commissioned to paint the interior of the stone church of the Annunciation in Moscow. One question arises concerning this written statement; was Rublev a student of Theophanes, or was he at that time already an accomplished icon painter? This question probably will never be answered, but from that time on, Rublev's artistic talents had a great effect on the Russian Church, and although not one of his

works was signed by him, (this is standard procedure of iconographers) it is practically impossible to confuse his works with any other iconographer of that period.

Rublev lived and worked during a time when Russia was undergoing great changes. A time when Russian nationalism was being born and the defeat of the Tartars at Kulikovo in September 1380 had freed Russia from the yoke of foreign oppression. At this time also, Moscow became the political center of Russia. Being a part of these great changes, Rublev, through his painting portrayed the newly found Russian national and religious spirit.

It was during his time that the break was made from the traditional Greek forms in iconography to the new Russian interpretations. In Rublev's work and coloring practically nothing remains of the Greek influence, here in color and line emerged a new interpretation of the traditional icon. No one has to this day, succeeded in producing more perfect icons than his, and the XVIth century Council of the Hundred Chapters in 1551 ruled that his interpretations should be the example to be followed by iconographers for all times. 1

Today very few of his masterpieces remain, but those that can be studied give a good idea of the glorious religious inspiration this man had, for even today, after six hundred years his icons represent the very essence of Orthodox piety and mysticism.

1, Lazarev, Viktor H., "Andrei Rublev," *Sovjetskij Khudoznik Moscow*, 1960 pp 18.

Orthodox Freemasons

LUKE VRONICK

Lorain, Ohio

Graduate 1961



For the past decade the problem of masonry in the Russian Orthodox Church has been one of the heated controversies and the cause of much conflict within the church. This subject has in many cases pitted in battle the bishops and priests against men who wish to retain membership in both the Orthodox Church and the Masonic Lodge. Such dual membership, however, is impossible for the official voice of the Church has labeled and condemned the organization of Freemasonry as definitely being anti-Christian. The secret teachings and doctrines of freemasonry are incompatible to those of Christ and as Christ said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (St. Luke 16:13). The organization of Freemasonry cannot be an Orthodox Christian Organization for its doors are open to men of all faiths and creeds. This membership in masonry is again contrary to Scripture for in St. Matthew 12:30 we read, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

With this and other concrete proof of the anti-Christian nature of Freemasonry the Orthodox Church has condemned it and has further forbidden Her members to enter into the Masonic mysteries. At a meeting of bishops held in Greece in the year 1933, the Church took an official stand on the Masonry issue. After discussing the nature and purpose of the Masonic organization, His Grace Archbishop Chrysostom of Athens concluded by saying, "Therefore, all who have become involved in the initiations of Masonic mysteries must from this moment sever all relations with Masonic Lodges and

activities, being sure that they are thereby of a certainty renewing their links with our one Lord and Saviour which were weakened by ignorance and by a wrong sense of values. The Assembly of Bishops of the Church of Greece expressed this particularly and with love for the initiates of the lodges, being convinced that most of them have received Masonic initiation not realizing that by it they were passing into another religion, but on the contrary from ignorance, thinking that they had done nothing contrary to the faith of their Fathers." 1

This decision as expressed by the above mentioned Bishops council is held by the whole Orthodox Church including our Russian Metropolia. In order to combat this problem the Metropolia has decided that, "Those who belong to anti-Church organizations, are deprived of their rights to participate in the discussions or to vote at parish meetings, or to be elected to the parish council or as parish officers." 2 Further, they are prohibited by the Bishops Council from partaking of the Sacrament of Holy Communion.

With such a firm attitude against Freemasonry it becomes unlawful and impossible for anyone to retain membership in both the Church of Christ and the Masonic Lodge. For those who are involved in this problem it will behoove them to examine their positions, purposes and goals in this life and then to make the all important decision of which master to follow; the Grand Master of the Masonic Lodge or our Lord and Master Jesus Christ.

- (1) Whalen, William J.
Christianity and American Freemasonry pp. 159.
The Bruce Publishing Co., Milwaukee 1958.
- (2) **The Statute of the Russian Orthodox Greek Catholic Church of America**
pp. 90, section 18 "e"
Metropolitan Council, New York 1956.

Graduates of 1961



First Row, left to right: Simeon Oskolkoff, Luke Vronick.

Second Row: Daniel W. Rentel, Raphael Serdynski, E. Nicholas Harris.

Class of 1962



Front Row, left to right: Peter E. Mahally, James Mason.

Second Row: Alexis W. Fedec, Paul Pascavage, Nicholas Timko.

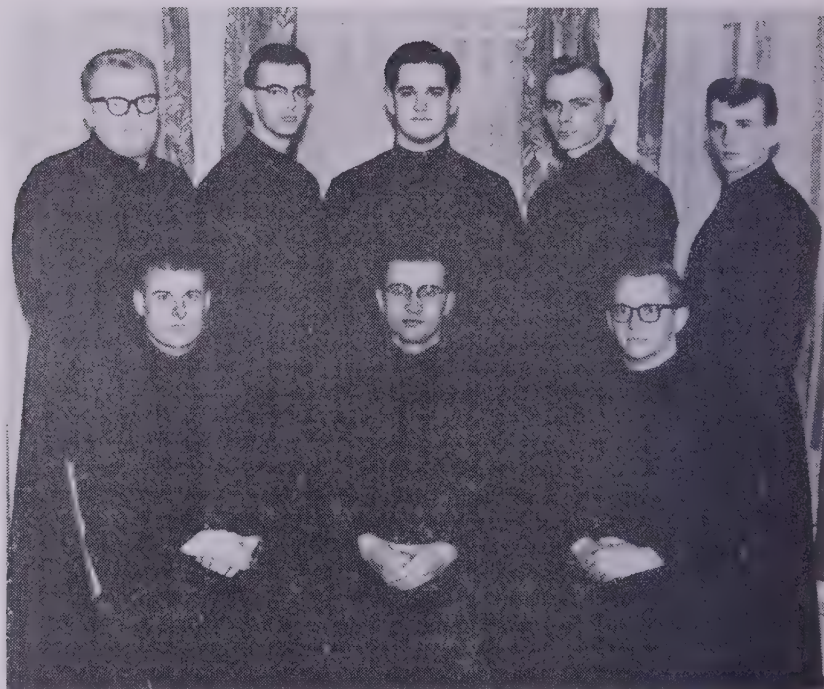
Class of 1963



Front Row, left to right: Paul Ropitsky, Joseph Swaiko, Kenneth J. Kovach.

Second row: Joseph Martin, George P. Hasenecz, Walter Lecko.

Class of 1964



Front row, left to right: Michael Lepa, Dimitri Voytilla, Theodore Orzolek.

Second row: Alexander Romanchuk, John Soroehka, Anthony Urich, Michael Koblosh, Peter Dutko.

HIGHLIGHTS

OF THE 1960-1961 SCHOOL YEAR

September 19, 1960—Metropolitan Leonty, Archbishop Ireney and the Dean, Father Stroyen, opened the school year with a Te Deum Service. Students sang at the Funeral Service of the late Very Rev. Igumen John Morozov.

September 20, 1960—Began registration, orientation and room assignments.

September 25, 1960—Students sang at the Requiem Service for the late John Mason, father of Seminarian James Mason.

September 26, 1960—Classes began.

October 14, 1960—Protection of the Blessed Virgin Mary.

October 15, 1960—Students sang at the Vesper Service at St. John the Baptist Church in Mayfield, Pa. Were guests at the Anthracite District F.R.O.C. Convention and the Twenty-fifth Anniversary celebration of the Kyrilikon "R" Club.

October 19, 1960—Students sang at the Requiem Service for the late Rt. Rev. Mitred John Krashkevich of the Wilkes-Barre, Pa. Cathedral. Archbishop Dimitri officiated, assisted by Father Stroyen who preached the sermon.

November 13, 1960—Students sang at the Vesper Service at St. John the Baptist Church in Mayfield, Pa. The installation of the officers of the Anthracite District of the F.R.O.C. took place. Father Stroyen was appointed Junior "R" Club Spiritual Advisor of the Anthracite District.

November 19, 1960—Students sang at the Wedding Ceremony of Miss Maria Umphred and Mr. Andrew Shuga, graduate of St. Tikhon's Seminary.

November 24 to 27, 1960—Thanksgiving Recess.

December 1, 1960—Father Stroyen was appointed a permanent member of the Orphanage Board of Trustees by His Eminence Metropolitan Leonty.

December 4, 1960—Presentation of the Blessed Virgin Mary.

December 21, 1960—Father Stroyen was elected Dean of the Wilkes-Barre Deanery to succeed the late Father Krashkevich.

December 23, 1960—Beginning of Christmas Recess.

January 1, 1961—Students officially reactivated the St. Tikhon Seminary "R" Club, Chapter 121, of the F.R.O.C.

- January 29, 1961**—Students and the Dean were host to the Junior "R" Clubs of the Anthracite District.
- February 3, 1961**—End of the First Semester.
- February 6, 1961**—Start of the Second Semester.
- February 12, 1961**—St. Tikhon Seminary "R" Club was host for the Anthracite District Meeting.
- February 15, 1961**—Presentation of our Lord at the Temple.
- February 20 to 25, 1961**—First week of Greaat Lent. Students attended the services at the Monastery.
- February 26, 1961**—Mission trip to Edwardsville, Pa., St. John the Baptist Church, sang at the Divine Liturgy and to Nanticoke, Pa., St. John the Baptist Church, sang at the Vesper Service.
- March 5, 1961**—Mission trip to New York City, N.Y., Church of Christ the Saviour, sang at the Pontifical Divine Liturgy, Archbishop Ireney officiated and to Singac, N.J., St. John the Baptist Church, sang at the Vesper Service.
- March 12, 1961**—Mission trip to Yonkers, N.Y., Holy Trinity Church, sang at the Divine Liturgy and to Manville, N.J., SS. Peter and Paul Church, sang at the Vesper Service.
- March 19, 1961**—Mission trip to Frackville, Pa., Holy Ascension Church, sang at the Divine Liturgy and to McAdoo, Pa., Holy Trinity Church, sang at the Vesper Service.
- March 25 and 26, 1961**—Mission trip to Bridgeport, Conn., St. John the Baptist Church, sang at the Divine Liturgy and Vesper Services. Father Stroyen conducted a spiritual retreat for the parishioners.
- April 1 and 2, 1961**—Mission trip to Altoona, Pa., SS. Peter and Paul Church, sang at the Vesper Service; Palm Sunday—to Portage, Pa., St. Michael's Church, sang at the Divine Liturgy and to Black Lick, Pa., St. John the Baptist Church, sang at the Vesper Service.
- April 3, 1961**—Beginning of Easter Recess.
- April 22, 1961**—Seminarians Simeon Oskolkoff, Peter Mahally, James Mason and Paul Pascavage tonsured Readers by Archbishop Ireney. Father Sergei, head of the refectory, ordained Deacon by Archbishop Ireney.
- May 14, 1961**—Mission trip to Binghamton, N.Y., Assumption of St. Mary Church.
- May 18, 1961**—Ascension of our Lord.
- May 28, 1961**—Holy Pentecost.
- May 30, 1961**—Memorial Day Pilgrimage. Ground breaking at site of new addition to the Seminary. End of Second Semester and the School Year.
- August 11 and 12, 1961**—Many Seminarians will be host to the First National Sunday School Conference of Our Metropolia.

Compiled by Seminarian Kenneth J. Kovach.

ST. TIKHON'S "R" CLUB—CHAPTER NO. 121

A meeting to discuss plans for reactivating St. Tikhon's "R" Club, Chapter No. 121 was called by Father Sroyen, our Dean, on November 8, 1960 in the Archbishop Arseny House of the Seminary. The students readily approved of the reactivation of the chapter and the following officers were elected:

Paul Ropitsky, President; Joseph Swaiko, Vice President; Alexis W. Fedec, Secretary; Anthony Urich, Treasurer.

It was decided to enter a bowling team in the Anthracite District League. Our record was not very impressive since we were traveling on Lenten Missions during much of the season, but we did the best we could in competition with seasoned veterans.

On January 29, 1961, we were hosts to the Juniors of the Anthracite District for a Skating Party held on St. Tikhon's Lake. All the Orthodox attending had an enjoyable time.

We were host club for the Anthracite District Meeting held in February. The meeting, on February 12, 1961, was preceded by Vespers served in the Monastery Chapel. In the absence of Father Gregory Pelesh, the District Spiritual Advisor, Father Hieromonk Seraphim was asked to act as the Spiritual Advisor for the meeting. After the meeting was adjourned, refreshments prepared by the seminarians, were enjoyed.

We close this school year with 22 active members, and we hope this number will be substantially bolstered by the incoming Freshman Class, because the FROC is a vital organization in promoting our Holy Orthodox Church.

Alexis W. Fedec, Secretary.



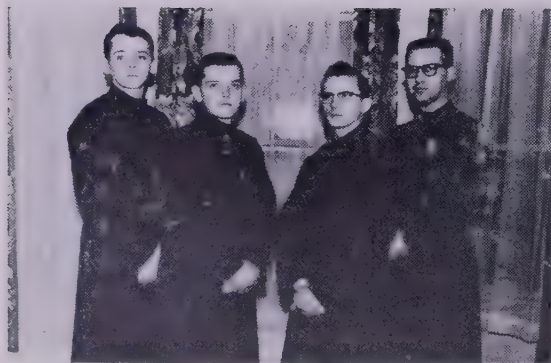
St. Tikhon's "R" Club with Very Rev. John Strekozoff and Father Hieromonk Seraphim



Walter Lecko

Student Choir
Director

Professor Vasili Zukov
Choir Director



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Strekozoff**

Professor of Russian
Theology

Students Singing
Panihida In
Monastery
Cemetery



His Grace Archbishop Ireney

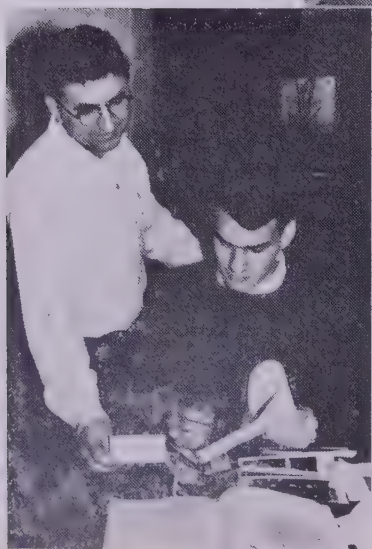
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Paul Pascavage a Reader



Rev. Alexander Poshyvejlo
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Sunday School

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Dimitri Voytilla
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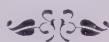
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Wilkes-Barre, Pa. — 1886-1960

Priest—48 Years Choir Director—4 Years
Dean of Luzerne-Lackawanna Diocese 40 Years



Born June 10, 1886—Holm, Russia
Ordained Priest June 6, 1912, St. Nicholas Cathedral, N.Y. City
Elevated Archpriest, Mitered November, 1951, Wilkes-Barre
Assigned Pastor of Holy Resurrection Cathedral
in Wilkes-Barre, July 5, 1923. Served 'til
His Death on October 17, 1960, in Wilkes-Barre

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Alexander Romanchuk

Doris Romanchuk
and Seminarian Alexander Romanchuk, Jr.

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MAY THE LORD GRANT THEM MANY
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PROGRAM

MAY 30, 1961



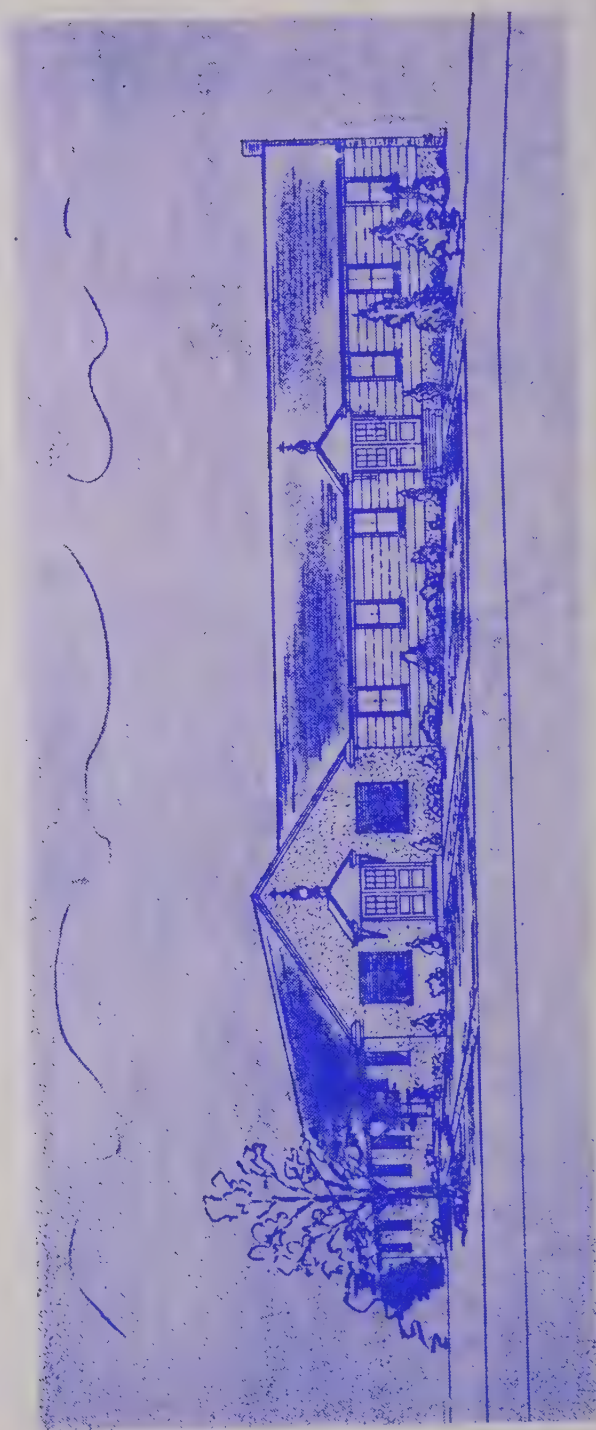
8:00 A.M. Divine Liturgy in Monastery Chapel
Responses by the Seminary Choir

10:00 A.M. Pontifical Divine Liturgy (Outdoors)
Responses by The Assumption of the Virgin
Mary Church Choir, Binghamton, New York
Commencement Exercises conducted by His
Eminence Metropolitan Leonty, Archbishop
Ireny, and Very Rev. W. Basil Stroyen. Fol-
lowing the Graduation Ceremonies a Tea will
be held in the Archbishop Arseny House for
only the Parents and Relatives of the Gradu-
ates.

2:00 P.M. Ground Breaking Ceremonies for the New
Seminary Building

3:00 P.M. Liturgical Concert by the Binghamton Choir

4:00 P.M. English Vesper Services



Proposed New Addition to St. Tikhon's Seminary

The Tikhonaire

MAY 30, 1963

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Blessed Are They That Come
In The Name Of The Lord"



DEDICATION



WITH PROFOUND GRATITUDE WE HUMBLY
DEDICATE THIS SILVER ANNIVERSARY SOU-
VENIR BOOK TO ARCHBISHOP ARSENY, THE
FOUNDER OF ST. TIKHON'S THEOLOGICAL
SEMINARY, THE PAST RECTORS, DEANS, PRO-
FESSORS AND ALL BENEFACTORS AND PAT-
RONS WHO HAVE GENEROUSLY CONTRIBUTED
OF THEMSELVES AND THEIR SERVICES FOR
THE GROWTH AND PROGRESS OF THIS IN-
STITUTION.





ST. TIKHON

The Patron Saint of the Monastery, Orphanage and Seminary

THE BLESSINGS OF ST. TIKHON BE UPON YOU

The Tikhonaire

MAY 30, 1963

THE TROPARION IN HONOR OF ST. TIKHON (Tone 8)

From thy youth, thou have loved Christ,
O Blessed one!
An image for all: by, word, life, love, soul,
faith, purity and humbleness.
Thou also were inspired by the Heavenly
Hosts.
And when thou standeth at the Throne
of the All-Holy Trinity,
Pray Saint Tikhon for the salvation of
our souls.

Published by the Student Council of
St. Tikhon's Theological Seminary

Editor - JOSEPH SWAIKO

Printed with the Blessings of
HIS EMINENCE, METROPOLITAN LEONTY

Censored: The Board of Censors



HIS EMINENCE, THE MOST REVEREND LEONTY
Archbishop of New York
Metropolitan of All America and Canada

Archpastoral Message



The Archpastoral message of His Eminence, Metropolitan Leonty to St. Tikhon's Theological Seminary on the occasion of their Twenty-fifth Anniversary.

With a feeling of sincere gladness we greet St. Tikhon's Theological Seminary, an institution which is held very dearly to our hearts, on the occasion of her 25th anniversary of church activity. We extend our best wishes to His Grace, The Right Reverend Kiprian, Bishop of Washington, D.C., and Rector of St. Tikhon's Theological Seminary, the instructors and the students that they may, in good health and success, worthily celebrate the Silver Anniversary of their school.

Today, our Archpastoral task is to briefly review the path that this school has followed.

1. First of all, St. Tikhon's Theological Seminary is the only theological school in the history of the Russian Orthodox Church of America that has existed in the same location for a period of twenty-five years. This was possible because the seminary is situated within its own monastery. Where there is a monastery, there is also prayer and where there is prayer, there is also Faith of which St. John the Theologian writes: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4)

The monastery with its daily services, at which the students participate, provides the best atmosphere for the religious education of future priests. Every student knows from experience that the more he reads the service books in church and through them directing the services, the more he penetrates into the living christian state of mind. In the church service books can be truly found "the depth of the riches both of the wisdom and knowledge of God." (Rom. 11:13)

2. St. Tikhon's Seminary developed and was strengthened through the help of her instructors who sacrificed much of themselves over the past twenty-five years. The seminary was always dependent upon the contributions of the Orthodox Faithful but these contributions were very limited. The faculty, by their sacrificing work, kept the seminary budget in balance. Their endeavors gave very good results. Over the twenty-five year period, the seminary budget has multiplied sixty times - from \$453.00 in 1938 to \$28,000.00 in 1962. Also a beautiful seminary building was constructed which includes class rooms and dormitories at a cost of approximately \$70,000.00.

3. During this period of twenty-five years, St. Tikhon's Seminary has graduated more than 80 students who are serving as priests or choir directors. Throughout the years of her existence she has honorably fulfilled the task assigned to her by the All American Sobor: to prepare young men to the Holy Order of Priesthood for our Metropolia.

4. We also rejoice in the fact that during this period of twenty-five years, St. Tikhon's Seminary has given a full generation of young priests who have received a thorough education according to the Russian tradition and a full explanation of the customs of their native church. Native customs are dear to the hearts of all people. The faithful fulfill the customs with full conviction of their righteousness. The Russians, just as all Orthodox groups (Greeks, Syrians, Serbians, Bulgarians, Romanians and others), carefully protects its native customs. "...For our God bearing Fathers have already decided that the customs obtaining in each church are to be continued ..." (Canon 39, 6th Ecumenical Council)

During the past twenty-five years St. Tikhon's Theological Seminary has gone through many trials. In her path were many hinderances. With the help of God, However, the school was able to successfully survive all of these trials and tribulations. Today, we firmly believe that this school which no one can destroy was founded by God. (Acts 5:38,39)

We also greet all of the pilgrims who have gathered today at the Monastery of St. Tikhon of Zadonsk for the Annual Pilgrimage. To them we direct our Archpastoral message: St. Tikhon's Seminary is your school. You are her benefactors and she can depend on no other source for help. Send your sons to the seminary to receive a theological education. Upon completion of their education, they will return to you as your spiritual leaders. It is the responsibility of all of us that young priests will be available to serve all of the churches of our Metropolia.

"GRACE BE WITH ALL THEM THAT LOVE OUR LORD JESUS
CHRIST IN SINCERITY. AMEN." Ephesians 6:24

† HUMBLE LEONTY,

Archbishop of New York,
Metropolitan of All America and Canada



THE LATE ARCHBISHOP ARSENY
The Founder of St. Tikhon's Theological Seminary



HIS GRACE, THE RIGHT REVEREND KIPRIAN
Bishop of Washington, D.C.
Rector of St. Tikhon's Seminary

Silver Anniversary

"The harvest truly is plenteous, but thy laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest."

St. Matt: 9:37,38

The year 1963 is very outstanding in the life of St. Tikhon's Russian Orthodox Theological Seminary. It marks the twenty-fifth year of its existence and twenty-five years that the pedagogical staff has self-denyingly contributed in preparing young men, called by God, to serve in the Holy Order of Priesthood of the Russian Orthodox Church of America.

The seminary was founded in 1938 by the late Archbishop Arseny who worked untiringly in the missionary fields promoting the Holy Orthodox Church in America and Canada. From its humble beginning of a three year course Pastoral School, it later became a Theological Seminary offering a four year course devoted primarily to educating and preparing future priests for the Russian Orthodox Church of America.

Throughout the twenty-five years of its existence, St. Tikhon's Theological Seminary has honorably fulfilled the responsibilities assigned to it by the All American Sobor of 1937 which was to properly prepare men for the Holy Order of Priesthood.

The original Pastoral School was small and enrolled only a few students. The students were accommodated at the old Orphanage. Over the period of twenty-five years, the seminary continued to grow and expand. Today, the seminary has a beautiful new building which includes class rooms, library, refectory, prayer room and dormitories. The second phase of the building program is to be constructed in the near future which will include additional dormitories and house all seminary activities into one building.

The seminary has also grown academically. During the four year course of study, the students receive a thorough and comprehensive education which prepares them well for the Holy Order of Priesthood.

From the founding of the seminary to the present time, St. Tikhon's Theological Seminary has graduated 85 students. The majority of the graduates have been ordained into the Holy Order of Priesthood and are serving well as shepherds over their flock. The others work closely with the church either as choir directors or instructors. Many of the Alumni hold responsible positions within the administration of the church and have been elevated for their sincere and excellent work in the Vineyard of Christ.

Twenty-five years ago, His Grace Archbishop Arseny and the delegates of the All American Sobor hearkened to the voice of our Saviour: "The harvest is truly plenteous, but the laborers are few". They took this important task upon themselves and founded the Pastoral School to prepare laborers for the Vineyard of Christ at the site of St. Tikhon's Monastery - South Canaan, Pa.

Today, just as twenty-five years ago, people deeply concerned about the welfare of the Church, hear the voice of our Lord Jesus Christ: "The harvest is truly plenteous, but the laborers are few." Harkening to the voice of our Saviour, St. Tikhon's Theological Seminary fervently calls upon the sons and daughters of the Russian Orthodox Church of America to send their sons to our seminary. Here they will be prepared for the Holy Order of Priesthood and accept the Blessed yoke of Christ about which the Great Father and Teacher of the Church, St. John Chrysostom says:

"Though the office of the priesthood is exercised on earth, it ranks, nevertheless in the order of celestial things - and rightly so. It was neither man, nor an angel, nor an archangel, nor any other created power, but the Paraclete Himself who established this ministry, and who ordained that men abiding in the flesh should imitate the ministry of the angels." (Book 3, Chapter 4, The Priesthood)

"If anyone consider how great a thing it is that a man wrapped in flesh and blood approach that pure and blessed nature, then he will see plainly what great honor the grace of the Spirit has bestowed upon priests. It is by their agency that these rites pertaining to our dignity and salvation are performed. They who inhabit the earth, they who make their abode among men, are entrusted with the dispensation of the things of heaven! Priests have received a power which God has given neither to angels nor to archangels. It was said to them: 'Whatsoever ye shall bind upon earth shall be bound in heaven; and whatsoever ye shall loose, shall be loosed.' (St. Matt. 18:18) Temporal rulers have indeed the power of binding; but they can bind only the body. Priests, however can bind with a bond which pertains to the soul itself and transcends the very heavens." (Book 3, Chapter 5, The Priesthood)

"The priest stands much higher than the king the king has power only over earthly things; beyond these his arm does not reach. The throne of the priesthood, on the other hand, is erected in heaven, and to him is entrusted what is of heaven." (Hom. 5,1)

There still remains a great shortage of priests within the Russian Orthodox Metropolia. Harken to the voice of our Lord: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (St. Matt. 11:29,30) Send your sons to St. Tikhon's Theological Seminary that they, upon accepting the blessed yoke of our Lord may prepare themselves to this high and responsible office, The Priesthood.

† HUMBLE KIPRIAN,

Bishop of Washington, D.C.,
Rector, St. Tikhon's Seminary



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Archbishop of Pittsburgh
and West Virginia



THE MOST REVEREND
DIMITRY
Archbishop of Wilkes-Barre
and Pennsylvania



THE MOST REVEREND JOHN
Archbishop of Chicago
and Minneapolis



THE MOST REVEREND
NIKON
Leave of Absence



THE MOST REVEREND
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and New England



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JOHN
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and Western United States



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Alaska



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The Seven Kinds of Spiritual Ardour



ARCHBISHOP JOHN, San Francisco

Man's whole trouble at the present time is that he is always, continually in a hurry, but fruitlessly and in vain. His energy moves mountains. He builds and destroys whole towns in a very short time. But if we look closely at his energy and consider its results we shall see that it does not increase the good in the world... Anything that fails to increase the good is useless. Even the destruction of evil is useless unless it is due to the activity of goodness and bears the fruits of goodness.

Man's life in the world has become very hurried and is growing more and more so; all are in haste, all are afraid of being late for something, of not finding someone at home, of missing something, of leaving something undone. Machines rush along in the air, on the water and on the ground, but they bring no happiness to mankind; on the contrary, they destroy what wellbeing is still left on earth.

Diabolical haste and hurry have come into the world. The mystery of this haste and hurry is revealed to us in God's Word. Read attentively the 12th chapter of the Revelation: "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. - They overcame him by the blood of the Lamb, and the word of their testimony; and they loved not their lives unto the death. - Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12,10-12).

You hear: the devil is come down to the earth and the sea "in great wrath, because he knoweth that he hath but a short time". This is the cause of the uncontrollable, ever accelerating whirl of events and even of ideas in the world, this is the cause of general and ever increasing hurry both in technics and in life, of the swifter and swifter running race of men and nations...

The reign of satan in the universe will soon come to an end. This is the source of gladness in heaven and in those men on earth who live by what is heavenly. The spirit of evil, feeling that his doom is at hand disturbs mankind, blows up the flames of evil to the utmost and forces men who have not sealed their hearts and minds with the cross of the Lamb of God to rush on and on without respite and to live faster and faster. He knows that only in this senseless whirl he can hope to involve a part of mankind in his own perdition. He thinks that harassed men always rushing somewhere are least capable of thinking and reasoning about great and eternal truths, for the understanding of which at least a moment of divine silence in the heart is needed, at least an instant of holy stillness.

Technical sciences have long been increasing the speed of locomotion and of the work of obtaining earthly values. One would think that this would leave men more time for the spiritual life. But this is not the case. Life has become harder and more oppressive for the spirit. The materiality of the world in its dizzy rotation sucks in man's soul as well. And the soul perishes, it has no time for anything exalted - everything is in a perpetual whirl, moving ever faster and faster. How horrible this illusion of activity is! And yet it firmly holds men and nations in its power. Instead of a spiritual impetus the world is possessed by the psychosis of carnal swiftness, of merely carnal success. Instead of increase in the holy ardour of the spirit, it is the flesh of the world which grows more and more heated. There arises a mirage of activity, for man is called to action and cannot be content without it. Carnal activity, however, does not give him rest, for he is not the master of it, but is mastered by it. Man is the slave of the works of the flesh. He is building on sand. A house built upon sand falls down. A heap of dust is all that is left of man's earthly house. This can be seen everywhere now. A heap of dust is all that is left of many proud buildings. And out of that dust man is again building up his world. The sand crumbles now here, now there - man labours picking it up... Poor man! All are fettered with the chains of petty tasks which give nothing to the soul but must be accomplished as soon as possible in order that one might begin at once a number of other, equally worthless tasks.

How then can one find time to do good? There is no time even to think about it. Every moment of life is filled up. The good stands like a stranger for whom there is no room either in the office, or in the factory, or in the street, or in the home - and still less in places of entertainment. The good has nowhere to lay its head. How can one hasten to do good when one cannot even invite it for five minutes into one's thought, feeling or will, to say nothing of one's room. There isn't time! Strange that the good doesn't understand this and goes on knocking at one's conscience and slightly

worrying it. There's work, business engagements, essential things that can't be put off, the sense that all this is of vital importance... Poor man! But where is your good, where is your real face? Where are you yourself? Where do you hide behind the turning wheels of life? And yet in spite of it all, I must say to you, Hasten to do good while you live in the body. "Walk in the light while you live in the body". "Walk in the light, while there is light". Night will come when you shall not be able to do good even if you want to.

But of course if you did not want to do good or even to think of the good on earth - this entrance-hall both to paradise and to hell - you are not likely to want to do it when you find yourself in the middle of the night, outside the door of this life, pushed out into the dark and cold night of non-being from the vanity of earthly existence that distracted and pulverized your soul. Therefore make haste to do good! Begin, first, to think of doing it; then think of how to do it, and then begin doing it. Make haste to think, make haste to act. Time is short. Sow the eternal in the temporal. Make this work a part of your life as the most important work of all. Do it before it is too late. How awful it will be to be too late in doing good - to go into the next world with empty hands and a cold heart and appear before the Creator's Judgment seat.

Those who will not hasten to do good will not do it at all. The good requires ardour. The lukewarm will be prevented by the devil from doing good. He will bind them hand and foot before they begin thinking about the good. And as life goes on, man needs more and more quickness for doing good. Lightning-like quickness is an expression of spiritual strength, it is the courage of holy faith, it is the effect of goodness, it is true humanity.

Let us oppose to the hurry of vanity and evil quickness and ardour in doing good - may the Lord bless us and give us strength! Quickness of repentance after any sin whatsoever - this is the first kind of ardour which we shall bring to God. Quickness in forgiving a brother who has sinned against us - this is the second kind of ardour we shall bring. Quickness in responding to every request, the fulfilment of which is possible for us and useful to the one who makes it. Quickness in giving to our neighbor all that may save him from distress - this is the fourth kind of ardour of the spirit faithful to God. The fifth kind of ardour is to be able to note quickly what a person needs, both materially and spiritually, and to help everyone in however small a way; to know how to pray for every person. The sixth kind of ardour is to be able and always ready to oppose goodness to every expression of evil, the light of Christ - to every sort of darkness, Truth to every variety of falsehood. And the seventh kind of ardour in our faith, love and hope is the power instantly to lift our heart and our whole being to God, giving ourselves to His will, thanking and glorifying Him for everything.

JOHN, ARCHBISHOP OF SAN FRANCISCO

The Prayer on Calvary

Calvary or Golgotha is the name of a hill in Jerusalem on which our Lord, Jesus Christ, was crucified. On this very spot a church was built and the hill of Golgotha lies within the church. Also within the church, approximately 120 feet from Golgotha, is the Holy Tomb from which our Lord rose from the dead on the third day. For this reason the church is named the Church of the Resurrection or the Church of the Holy Sepulchre of Jerusalem.

Also within the large temple on the hill of Golgotha there is a Chapel which has its altar over the place where the wood of the cross on which our Lord was crucified has rooted into the rock of Calvary. The Chapel belongs exclusively to the Greek Orthodox Patriarchate of Jerusalem. Only members of the Eastern Orthodox clergy are permitted to serve on this all venerated altar.



RT. REV.

ARCHIMANDRITE VICTORIN

Referring to the Passion of our Lord as told to us in the Holy Scriptures, the word Calvary or Golgotha means the sufferings of death on the cross which were endured by our Lord. This took place nearly 2000 years ago on Great Friday before the Jewish Passover from the 6th hour to the 9th hour of day according to the old system or from 12 o'clock noon to 3 p.m. according to the present system of calculating time. For this reason the word Calvary is often used even in describing great sufferings which are encountered by men during their earthly life.

A sincere christian immediately upon hearing the word Calvary feels in his heart a shivering sensation of sorrow, devotion, piety, love and gratitude for our Lord and Saviour. It is practically impossible for a true christian to approach this sacred altar of Calvary and to hold back the tears of his eyes from dropping on this rock. Kneeling before the cross of the Saviour, his thoughts descend into his heart which sends up to his lips the whispering of the most saving prayer.

What prayer could be lifted up before the cross of Calvary? Let us meditate a moment over what one could possibly ask of the Lord had he been on Calvary on Great Friday before our Lord Who was crucified on the cross. One could pray for his health, for long life or for the blessedness of his earthly life. But, would one even dare to express a prayer such as this before Him Who gave His own life for the sins of man?

One could pray for material wealth, for abundance in his livelihood, for help in acquiring and assurance of earthly goods which attract the sight of our life on earth. But, would one even dare to express a single word of such a petition before Him under whose sight "They rented his garments casting lots amongst themselves as to what every man should take."

Should we ask for salvation from bad men, enemies, from those who persecute us and make injustice and try to do every harm against us? Here also, our thoughts cease before Him Who by an unjust trial of men was condemned to death and He found no words for those who crucified Him other than "Father, forgive them."

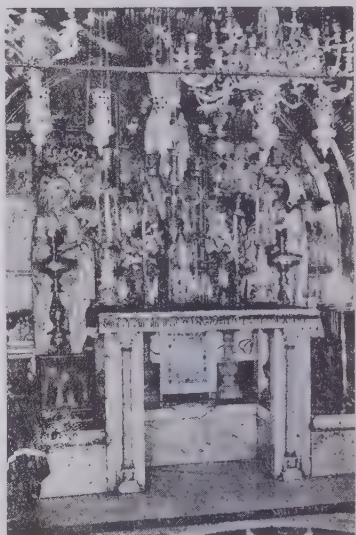
Should we fall down in prayer beseeching our Lord and Saviour to save us from pain, distress, need, to ease our anxiety and grief and sorrow over the loved ones who have parted from amongst us? It is impossible to put words such as this into a prayer on Calvary before Him who during His most aching suffering on the cross found no compassion; but instead, blasphemous words by men. To offer such a prayer would be no different than the prayer of the malefactor who was crucified

on Calvary at the left side of our Lord. The malefactor, during his suffering which he had earned as punishment for his bad deeds, dared to say to our Lord, "If Thou be Christ, save Thyself and us." (St. Luke 23:39)

Before the cross of Calvary man can beseech nothing. On Great Saturday in place of the Cherumbimic Hymn we sing the following: "Let all mortal flesh hold its peace, and stand with fear and trembling and meditate nothing earthly within itself: for the King of Kings and the Lord of Lords cometh to be slain, and to give Himself to be the food of the faithful and before Him also come the Angelic Hosts with all dominion and power, the many-eyed Cherubim, and the six-winged Seraphim covering their faces, and crying aloud the song: Alleluia, Alleluia, Alleluia."

On Calvary man can meditate to nothing earthly. His thoughts move into his heart where they find the multitude of his guiltiness: his fall into sin, his injustice and unlawful acts for which our Lord deemed to lay His life through the suffering on the cross and to grant us eternal life.

Experiencing in our hearts the mercy and compassion of our Lord for our sins, feeling the warmth of his love for us and the forgiveness flowing out upon us from the cross of Golgotha, how could we restrain our tears of gratitude? The sorrow, suffering, difficulty, pain, illness and tears of



Altar in Chapel

our life are so small and meaningless in comparison to our guilt and the punishment we have earned for our sins. "And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." (St. Luke 23:41)



— 1. Christ's Tomb 2. Golgotha

These redeeming words of the malefactor crucified at the right hand of our Lord by which he gained Paradise also spring out from our humble and contrite heart which is the true prayer on Calvary - "Lord, Remember me when Thou comest into Thy Kingdom." (St. Luke 23:42)

RT. REV. ARCHIMANDRITE VICTORIN

Faith

We are living in a shifting, changing world of ideas of which we must be conscious and to which we must be adjustable if we are to bring about the future of our Orthodox Church.

Our value system in mid-twentieth century is constantly being put to a test. Sometimes to a very severe test as last fall during the Cuban crisis during which every person began examining his value system in relationship to God and to this world. Because society is very rapidly moving about, fear, tension, and anxiety as well as frustration are commonplace. The answer in coping with this current situation and such situations in the future is to have faith.

Faith is an essential element in the makeup of our value system because it alone brings about stability. If we are to have a sustained faith it must be based upon an unchangeable value. It must be the rudder of life.



V. REV. W. BASIL STROYEN

The social processes have an immediate effect upon each individual in society. But the society in which we live will not legitimately answer the vexing problems which we face. These are problems which must be faced in a realistic manner by charting a course for the future.

When we have a sound basis from which to operate and by which to be guided, we can begin to build a future not only for ourselves in a selfish way but for the instruments of salvation established by Christ Himself which are abundantly available in our Orthodox Church through its sacraments.

What we need in approaching the problems of life can be found in many illustrations from the Gospels read on Sundays in the Church. In particular, I cite the narrative concerning Zacchaeus as found in St. Luke 19:1-10, in which is related one of the finest examples of expression of Christ toward a publican who acknowledges his sinfulness and has a desire of re-constituting a perfect relationship with his Creator. Zacchaeus lived in a changing society and was influenced by its ideas yet he came to the realization that even though this value system brought him great tempory pleasures and seduced him for awhile, it was not all there was to life. He repented. The repentance was costly to him in terms of society's value system but rewarding to him in his relationship to eternal life which is

proven by the words of Jesus: "This day is salvation come to this house."

The same God lives today and waits for us to put our affairs in proper order. The standards of the Church and the value system it stresses are unchangeable. This element of stability in a changing and unstable society is the only rudder of life that will help us conquer the crises which face us and will drive out fear and uncertainty.

Society has always been changing, but at the present time the change is at a greatly accelerated pace. Just as a fast moving wind can unbalance a person very readily so can society do this. Our most effective approach is to have a passionate, personal commitment to God our Savior and to anchor the whole complex of our emotions in eternal religious values. This will give us a unique stance from which to demolish any confusions which will arise because of unexpected conditions of life.

We will not meet these problems alone for Christ will strengthen us to the degree in which we have faith in Him. Our faith will not only help us but it will inspire others to put reliance and trust in God. The cumulative result of such personal, complete commitment to God and His holy Church will make the Church inheritable to our successors.

We can not afford the luxury of judging the Holy Orthodox Church by the behavior of some of its members but by the unchanging, anchoring value system which has been passed down to us.

V. REV. W. BASIL STROYEN

Music in the Church

Glorious is the beauty of the Divine Services of the Orthodox Church for those who understand its significance, who penetrate into its essence and spirit. It is not without justification, for example, that the Divine Liturgy has been described as a "Gateway to Heaven"; that the Faithful can be carried into a world beyond space and time; that one can receive a pre-taste of Eternal Life in their earthly existence through the peace, beauty and holiness of the Holy Eucharist.

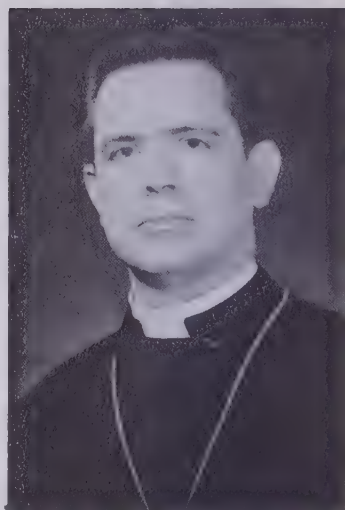
It is for this reason, in the sphere of Sacred Music, that the Orthodox Church will have none but the most spiritual form of singing and responses, the form most allied to real prayer, acappella.

It is through the human voice, this living instrument that man possesses, this Divine Gift he has received, that the praises and glory due God can be rendered in harmony with the words of St. Paul: "LET THE WORD OF CHRIST DWELL IN YOU RICHLY IN ALL WISDOM; TEACHING AND ADMONISHING ONE ANOTHER IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING WITH GRACE IN YOUR HEARTS TO THE LORD". (Colossians 3:16)

This cannot be supplied through some soulless instrument. Instrumental music can appeal to the hearing, it may produce a prayerful atmosphere, but the fact that it only makes sounds and not words of edification and enlightenment, makes it therefore unacceptable to worship and only a second rate form of praising God. In one's communion with God, only the best should be offered, only the most natural and purest means should be considered.

The Apostles, by the commandments of our Lord, Jesus Christ, established the foundation for the Christian Divine Services and accordingly, prepared the necessary principles for worship. In addition to this, they allowed for its future development, which took place in the eventual centuries. Through the Holy Spirit, Who according to the promise of the Saviour, would dwell in the Church until the end of time, inspired many of the Holy Fathers and Saints to compose heart-felt and heavenly inspired prayers which became a part of the rich and inexhaustible hymnology of the Church.

In the first centuries, singing was very simple in character, similar to a conversational type of speech. The singing of psalms and sacred hymns,



REV. IGOR R. SOROKA

together with the prayer and the reading of the Holy Scriptures, was a necessary part of the early Christian services. Because of this basic practice, all the Faithful played an important role in the worship and participated actively in the services.

In order for Music to become the spiritual force and power it can and should be in the Orthodox Church, there is much need for a return to basic principles regarding this lightly-taken area of religious activity. Once again, singing must reveal above all, the power, the glorification of God's word. Singing must be an expression of man's thirst for God. Prayer, in the form of singing, must represent a sincere attempt to be with God, to know Him more intimately, and to experience His everlasting goodness and mercy. This natural union of singing (prayer) with the Divine Services, must become a living reality.

There must be a greater development of participation in the Services by "all members of the Faithful", a sincere desire to be "People of God" and members of His Family. The structure of the Services of the Orthodox Church is such that there is a place for everyone, every member can become an important link in the never ending chain.

However, nothing should be done simply for the sake of doing it. Good judgment and care is needed and required. There must be pre-planned goals and objectives. There are many untapped possibilities for congregational participation, but there are limits also. There is tremendous room for improvement for the whole general Music Program in the Church. Great efforts are needed in the Senior and Junior Choir program, in the training of Choir Directors and Readers, in developing Special Choirs for particular services and undertakings.

Once music is understood in its basic meaning, in its true relationship to the Divine Services, it will become as one of many precious gems crowning the Orthodox Church with majesty, spirituality and beauty. Used correctly, it will have a transforming power in one's worship, it will produce a truer form of corporate worship. Like everything else in life, when one wants the best, he goes back to the "original source". So too, it should be this way in the music of the Church. Singing then will become a true humbling and raising up of one's mind and heart to God.

REV. IGOR R. SOROKA

ВТОРОЙ ВАТИКАНСКИЙ СОБОР.



Александр ПАВПЕРТОВ.

(К вопросу о соединении Церквей).

Одним из важных событий последнего времени, взволновавшим весь Христианский мир, был созыв папой Иоанном 23-им Второго Ватиканского Собора.

Созыв Собора не явился внезапной идеей папы. Собора давно ждали, его необходимость давно назрела, к нему давно готовились. Об этом свидетельствует громадное количество докладов, представленных на Собор.

Представлено более семисот письменных докладов и более трехсот докладов устных по разным вопросам церковной жизни.

Католическая Церковь принимает меры защиты против материалистического Востока и рационалистического Запада. Официальный орган папы «Обсерваторе Романо» писал по этому поводу: «Зажегся громыхающий огонь, упрекающий нас в губительном самодовольстве, которое пора пересмотреть. Средние века прошли. Двадцатый век требует иного мышления и иных действий. Перед нами стоит вопрос о будущем всего Христианства».

Первоначально папа думал созвать Собор с участием представителей всех Христианских Церквей. Потом от этой идеи пришлось отказаться, так как руководители не католического вероисповедания встретили это пожелание или подозрительно или недоброжелательно.

Пришлось ограничиться созывом Собора только Католической Церкви.

25-го января 1959 года папа Иоанн 23-й провозгласил созыв 2-го Ватиканского Собора, открытие которого назначалось на 11 октября 1962-го года. Три года и 9 месяцев было дано на подготовку делегатам и папской курии.

Собор открылся необыкновенно торжественно.

Папа отслужил мессу и привел к присяге всех членов Собора. Собор начался. На Собор были приглашены и присутствуют в качестве наблюдателей представители и не католических Церквей....

Есть там представители и Православной Церкви.

Для Католической Церкви Собор этот является Вселенским.

На Соборе присутствуют три тысячи высших иерархов Католической Церкви, их окружают семь тысяч секретарей и

экспертов по разным церковным вопросам.

Всего на Соборе присутствует более десяти тысяч человек.

Собор является показом того богатства и влияния, какое имеет в настоящее время Католическая Церковь.

Одним из главных вопросов, предложенных на рассмотрение Собора, является вопрос о месте епископа в Церкви и об объеме его власти и полномочий, о роли, которую имеет в жизни Церкви каждая отдельная епархия.

Очень важным является и другой вопрос, поставленный на Соборе. Это вопрос об общении в таинствах с инославными. Здесь можно говорить только об общении в таинствах с Православной и до известной степени с Англиканской Церковью. Собор будет заниматься главным образом, своими внутрикатолическими делами. На Соборе поставлен вопрос о ряде назревших внутренних реформ, как-то:

1) Вопрос о безбрачии духовенства, 2) Об отказе в богослужении от латинского языка и замене его тем языком, на котором говорят верующие, 3) О браках между лицами разных вероисповеданий, 4) О приобщении под двумя видами и много других.

Собор имеет также целью подготовить почву для объединения с другими Христианскими Церквями и создания единого фронта против неверия и безбожия.

Согласно выработанным правилам, решения по всем вопросам будут приниматься не тотчас по их обсуждению, а после перерыва сессии, когда страсти улягутся и когда будет известна реакция на них католического мира.

Предварительно заседания Собора были рассчитаны на три сессии по два месяца каждая с перерывами в два-три месяца между сессиями. После открытия Собора стало видно, что трех сессий мало, и папская курия объявила, что сессий будет столько, сколько потребуется для решения всех поставленных вопросов.

Весть о созыве Собора всколыхнула весь христианский мир, возникла надежда на объединение всех Христианских Церквей.

В первую очередь, для Католичества возможно соединение с теми Церквями, которые ушли из-под власти папы, но в догматическом и других отношениях не сильно разнятся от католичества. Известные уступки могут возвратить их в лоно Католической Церкви.

Для нас, православных, вопрос о соединении Церквей имеет большое значение. Мы не были бы христианами, если бы не стремились к единству, если бы не стремились исполнить завет Спасителя: «Да будут вси едины».

Второй Ватиканский Собор является показом достижений Католической Церкви.

В настоящее время Католическая Церковь является самой большой и самой влиятельной из всех Христианских Церквей мира. Колличество верующих католиков достигает почти полумиллиарда человек. Материальное положение Церкви прекрасное.

Папа — самый богатый человек в мире. Католическое духовенство высоко образовано.

Своими школами, институтами, университетами, газетами, госпиталями и т. п. Католичество крепко вошло въ современную жизнь

Опираясь на влияние и власть папы, Церкви, подпавшие под власть советов, смогли в значительной степени отстоять свою самостоятельность.

Положение Православной Церкви в настоящее время совсем другое.

Католическая Церковь находится в периоде расцвета и благополучия, Православная — в периоде развала и упадка. До сих пор мы мало сделали для объединения Православных Церквей. Мы еще непрерывно ссоримся, дробимся и распадаемся.

В настоящее время нам недостает живой, деятельной связи всех православных национальных и автокефальных Церквей в одно целое и стройное.

Чтобы состязаться с папством не словами, а делами и фактами, нам нужно объединиться.

У Католической Церкви есть единство и есть сила, вытекающая из этого единства. Ее единство держится на догмате о главенстве папы. Опираясь на эту власть, национальные Церкви меньше подвергаются давлению со стороны своих правительств. У Восточной Церкви этого нет. Мы отрицаем привилегию первенства чести вселенского патриарха в смысле единоличной власти одного епископа над другим, так как это было бы ересью папства.

Единству Католической Церкви мы должны противопоставить единство Православия, но не на принципе единоличной власти, а на основе соборности.

Объединившись, Православные Церкви могут создать авторитетный орган, опираясь на который, каждая автокефальная Церковь будет защищать себя от посягательств на ее свободу со стороны светского правительства.

Этот же орган, всеправославный, может заключить на равных основаниях союз (объединение) с Католической Церковью.

При таком положении, какое мы имеем сейчас, говорить о соединении Восточной и Западной Церквей трудно. Естественно, что сильный завладеет слабым.

На это Православные Церкви пойти не могут.

Нам, живущим в Америке, и в первую очередь нашим пастырям Церкви, окончившим и оканчивающим нашу духовную Семинарию, надо стремиться к объединению Православных Церквей в Америке, к созданию Американского патриархата, а затем к объединению с Православными Церквями в Старом Свете. Для такого объединения нужно время, но время теперь идет быстрее, чем раньше.

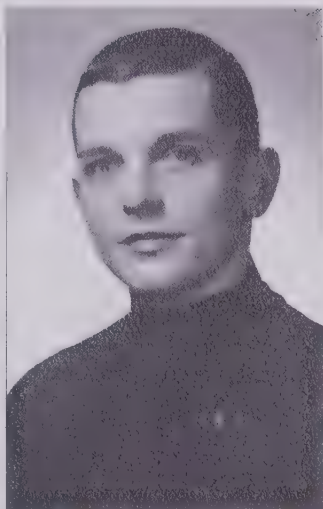
Общение в таинствах, если оно будет принято Собором, ускорит объединение Церквей. Мостик между Католической и Православной Церквями въ этом отношении уже перекинут в виде униатства или, как теперь говорят, в виде католичества восточного обряда.

В настоящее время объединение всех Христианских Церквей представляется почти невозможным. Но невозможное у людей — возможно у Бога.

Александр ПАВЕРТОВ.

Divine Providence

“In the beginning God created heaven and earth....and every living creature.... and God created male and female....and blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion....over every living thing that moveth upon the earth.” (Genesis 1:1, 21, 27-28) Did God abandon the world after He created it and have no further interests in its concerns? Did He just launch the world into space and then leave it to run its own course without interfering with its workings? Did God provide for the world He created? Definitely yes, otherwise the world would not be in the order and functioning condition in which it is to be found. The world was a result and consequence of God’s overflowing goodness and benevolence and it is impossible that He would have just abandoned the world after bringing it into being. The foresight and care that God exercises over all His creatures, over all His Creation, is called, Divine Providence. This Divine Providence is constantly operating everywhere and providing for the entire universe because of God’s Omnipotence and Omnipresence.



KENNETH JULIUS KOVACH

God’s Providence is shown in two ways: in His oversight and preservation of His Creation, and in His governance and direction of it. God’s preservation and care of His universe is His cooperation in the laws and powers with which He has endowed the world. Every existing creation of God is subject to natural laws which determine its entire functions while it is in existence. The Providence of the Creator cooperates with the laws with which He endowed His creations and perfect harmony prevails as He oversees and preserves His creation. God’s Providence is not solely a negative action in the protection against dissolution and destruction, but a positive and immediate exercise of His Will and Might in His world. God rules the whole of His universe, sustains its basic substances - rather than the forms of the universe and all His creations because they are constantly changing according to the God-given laws of nature, and He oversees its every detail as a whole and in part. His Providence is not in the form of a continuous creation of new substances but is an eternal preservation and direction of the original substances of His first Creation as

they evolve in form through the ages. God sees all, knows all, and rules all - this is the motivation and activation of Divine Providence.

The Providence of God is extended to each and every thing in the world, and especially to man, "the center of creation", who is the peculiar care and concern of God's oversight and preservation. All and each of God's creations are within the scope of His oversight and preservation, and so too, they are under God's direction and governance, being ordered and guided to their highest end - the salvation of man and the glory of God.

The denial of God's Providence in His world is also the denial of religion and morality, and in a loss of faith in prayer. To have the world, full of powerful natural forces, of convulsive elements, of the works of evil, and of the solar system of innumerable galaxies and planets rotating ceaselessly in the universe, uncontrolled by the power of an Almighty, Omniscient, All-Wise and Absolutely-Good Spiritual Being, would mean chaos and destruction and death to all. Religion and morality exist as the result of the belief in the existence of a Supreme Being, a Divine Creator of all Who cares for and looks after His creations. God's Providence is that controlling and also overseeing and protecting power which keeps order and overrules evil for good. Faith in prayer is strong because we believe in that Divine Providence which effectuates goodness in the world. In the world God's Providence is presented as immediate - direct, in revelation and miracle, or as mediate - indirect, in the functioning of the laws and powers of nature. In relation to man this Providence is displayed externally - by God's ordering and directing of the circumstances and environing influences of man's life, and internally - by God's part in man's thoughts, memory, and plans. God's Providence extends to everything in His Creation; He guides and manages inanimate creation to their ends, yet does not take away the relative self-directed activity of the beings in the natural order - their ends are proposed by means of God's laws and the circumstances and conditions of natural life; He assists rational beings toward their ends, yet does not take away the relative freedom or interfere with the free will of self-directing rational creatures, and He cooperates and strengthens them toward the good.

Divine Providence provides for all Creation and exists eternally with the Author of Creation - God, its source.

KENNETH J. KOVACH - Class of 1963

Creation

The Holy Orthodox Church firmly believes that God through His Almighty Power and Love created the world. There are many mysteries within the Orthodox Church regarding truths and revelations which cannot be understood by the mind of man alone. These mysteries exist because God has revealed to us only what is absolutely necessary for our needs and salvation. Among these mysteries is the dogma regarding the creation of the world by God. The reason and cause of the world's existence lies in God, Himself. All three persons of the Holy Trinity took part in the creation. God the Father is the Primary Cause, God the Son is the Effective Cause and God the Holy Spirit is the Perfecting Cause.

The Doctrine of the Holy Orthodox Church based on the Holy Scriptures and the teachings of the Holy Fathers, teaches that God, because of his great love created the world from nothing and of His own free will. Furthermore, the doctrine is opposed to Hylozoism which believes that all things came into existence from pre-existent matter, Pantheism which holds God and nature as one and Platonistic dualism which holds God to be the informing and ordering principle but not the creative principle. The creation of the world took place not by chance or because of necessity, but God is the reason and highest cause of the world's existence, both as to matter and form. (Psalm 33:6) "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

The creation took place in time and time began with creation. God contemplated all things before their existence formulating the plan and design. God's will and plan were in Him before creation and the creation was the fulfillment of His will. (Psalm 90:2) "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting."

Through His energy and attributes, each thing received life at a particular time and according to God's thought and will. In the order of creation, there was progress from the simple to the more complex, general to the particular and imperfect to the perfect. Each new species was a separate creation of God. Man became the link uniting the visible and invisible nature. The purpose and aim of God in the creation was the happi-



JOSEPH SWAIKO

ness of rational creatures and the Glory of God. (Col. 1:16) "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by Him, and for Him."

God created the world in time, from nothing and of His own free will because he wanted to share his love and goodness with others. It is impossible that God should abandon the world after creation because His purpose was the happiness of rational creatures and the Glory of God. The beauty and order of the world which we see before us is the result of God's oversight and preservation of His creation which proves the Providence of God. (St. Matthew 6:26) "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

God rules the whole of his universe and governs it completely. His care is extended especially to man - the center of creation. He guides the universe to its highest end - the salvation of man and the Glory of God. God effects man both internally and externally. He leads man towards good but does not interfere with man's free will. (St. John 3:17) "For God sent not His Son unto the world to condemn the world; but that the world through Him might be saved."

JOSEPH SWAIKO - Class of 1963

St. Tikhon of Zadonsk

St. Tikhon took the words "Blessed are the meek, for they shall inherit the earth," to heart and lived accordingly.

St. Tikhon was born Timothy Sokolov in 1724 of the humblest class of the rural population in the village of Koretsk in the province of Novgorod. His father who was a poor sacristan died when Timothy was very young.

Timothy attended the church school and later when a seminary was founded at Novgorod he entered at the expense of the state. It was quite difficult for Timothy during his seminary days, since he was not as wealthy as some of the other students.

In 1754 after 14 years of study Timothy completed his studies at the seminary. Upon conclusion of his seminary studies he became an instructor of Greek and Rhetorics at the seminary.

In April 1758 he was tonsured a monk and was given the name of Tikhon. A year after his ordination on August 25, 1759 upon the request of the newly appointed Bishop of Tver, Athanassy, he was appointed Rector of the Tver Seminary and was elevated to Archimandrite of the Zheltikov Monastery of the Assumption near the town of Tver. While serving as Rector of the Seminary he became a member of the consistory and gave lectures on dogmatic and moral theology. These lectures lead to the writing of his first book, "Of True Christianity." Shortly thereafter he was transferred to the Otroch Monastery.

St. Tikhon's name was submitted by the Bishop of Smolensk as one of the candidates for bishopric. On May 13, 1761 he was consecrated bishop; a dignity of which he considered himself unworthy.

In 1763 from three candidates, St. Tikhon was elected Bishop of Voronezh. This diocese was one of the most difficult from the administrative point of view. Here in Voronezh he attempted to reopen the seminary and to establish schools for the children of priests and deacons. He summoned to his house all the insufficiently educated priests to explain to them the rudiments of theology. He attempted to lead those whom he found at fault back to the path of virtue by means of profound and kind charity.

During this time many villages continued to worship pagan gods although Russia had already accepted Christianity. On one occasion as St. Tikhon



JOSEPH MARTIN

was passing through Voronezh, he encountered a procession of men carrying a youth costumed as Yarylo, the pagan god of fertility. He halted his carriage and with tears in his eyes explained to the crowd that it is unfitting for such demonstrations which included drinking and dancing to continue in a country which had accepted Christianity. This procession was immediately stopped and never repeated.

As Bishop of Voronezh he battled many hardships which quickly affected his health. His health became so poor that on many occasions he was unable to receive visitors. Seeking peace and solitude in order that he may regain his health and his powers of resistance and capacity for charity, he appealed to the Holy Synod that he may resign from his post because of poor health. After their denial he appealed directly to the Empress and was permitted to resign his post and retire to a monastery near Voronezh.

St. Tikhon became very unhappy at this monastery because it was used for the confinement of soldiers guilty of breaches of discipline and of monks who had committed serious offences against their rule. The arrival of St. Tikhon caused an uneasy feeling in the monastery together with distrust and hostility. Although St. Tikhon spent the major part of his time praying and working in the garden, he soon found the general atmosphere unbearable. Because of these conditions St. Tikhon requested his transfer to the Monastery of the Blessed Virgin at Zadonsk where he dwelt for the next 14 years until his death.

On his retirement he had been granted a pension of 500 roubles which he contributed almost entirely to charity. He fed the poor and gave aid to many who were in need. He would speak at length with the old peasants and always sent them away rejoicing. But even more than his acts of Christian charity, St. Tikhon's sanctity was manifested in the intensity of his spiritual life. It was difficult for him to put away all the temptations that he encountered on the path to true perfection. St. Tikhon was constantly in prayer and in times of discouragement he would shut himself up for days in his cell refusing food.

While at Zadonsk some of St. Tikhon's best works were written: "Of True Christianity", "The Spiritual Treasury", "Letters From a Cell", "Of the Truth of the Gospel Teaching" and several spiritual letters addressed to various people. After his death a complete edition of his works was published in 1825.

It has been said that when he was writing his masterpiece "Of True Christianity", he was under the influence of an exalted mystical inspiration and he saw Jesus Christ come down from the Cross and come towards him. Several years later he saw another vision which was of the Theotokos (Mother of God) and the Apostles Peter and Paul. This vision appeared twice to him.

St. Tikhon would often pray, "Tell me, O Lord, the day of my death". One night he heard the voice of God tell him that his death would occur on a Sunday. Shortly thereafter, he saw in a dream a beautiful place of

residence into which he wanted to enter but a voice forbade him saying, "In three years you may enter, but until then, you must toil". From this time, St. Tikhon seldom left his room except to go to church and he had very few visitors. His health became worse and on August 13, 1783 he died at the age of 59. He predicted his death three days in advance. News of his death brought much grief throughout the diocese. Up until the day of his funeral, a multitude of peasants and city people from the nearby cities of Yeletz and Voronezh came to the monastery and asked for requiem services to be held for him in such numbers that there were not enough priest-monks to serve all of them. The final service was held in the Monastery's Cathedral on August 20th. St. Tikhon was buried in a vault under the sanctuary in the cathedral.

In 1842 when the monastery was in the process of razing the old church to build a new one, the workers noticed that St. Tikhon's vault had disintegrated but the vestments remained wholly unchanged during its stay in dampness for a period of sixty years. St. Tikhon's body was not decomposed. His body was removed and placed in a new tomb in the new monastery church. Anthony, the Archbishop of Voronezh reported to the Holy Synod that prayers directed to St. Tikhon brought about many miraculous healings and that the local residents and the pilgrims to the Monastery of Zadonsk believed him to be a saint. Several years later in 1860 the new Archbishop of Voronezh, Joseph, confirmed the former reports and testified that miraculous healings were occurring near the tomb of St. Tikhon and that there was a general desire amongst the people to open the relics of St. Tikhon for public worship. The Holy Synod commissioned the Metropolitan of Kiev, the Archbishop of Voronezh, Joseph, and Archimandrite Paisuas of the Moscow monastery to open the tomb of St. Tikhon in the presence of selected clergymen from Zadonsk. The above findings were found to be true. St. Tikhon's body was whole and his vestments unchanged.

There were forty-eight miraculous healings which took place from the period of 1820 to 1861, nineteen of which were recorded in detail in the local monastery. The Holy Synod reviewed all the details and decided to add the name of St. Tikhon to the list of Russian Orthodox saints. His relics were then transferred to the Theotokos Cathedral for general public worship. The thirteenth of August was set aside as the day on which we commemorate his blessed memory. A special hymn, the troparion, was written in his honor. The uncovering of the relics of St. Tikhon on August 13, 1861, attracted over three-hundred thousand pilgrims from various parts of Russia. On the day of his canonization, solemn services were held at which time the newly composed troparion was sung. Metropolitan Isidor, three bishops, archimandrites and priests, in all forty members of the clergy, took part in the services. The relics were then placed on the left side of the cathedral in Zadonsk.

After Death What?

After death what? The answer to this question has perpetually concerned man. Man's existence and fundamental reason for living is significantly related to its very answer.

Death as we all know is the common inheritance and destiny of all people. Early or later in life we all have to die. Death spares neither the young nor the old. For the unrighteous it is terrible, but for the righteous it is a blessing. It is the door to the kingdom of heaven; a second birth, a joyous resurrection of the righteous; but a damnable period for the unrepented sinner.

"God created man in his own image, in the image of God created he him; male and female created he them. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 1:27;2:7) Here we learn the body and soul of man are united together; but have different origins. The body is created from the dust of the earth, and the soul created from Divine breath. This we must always remember. Man possesses a soul that is immortal and is a separate property with the body. In Ecclesiastes 12:7 we read that the following occurs at death: "then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." From this we can see that the body is alive only as long as it is united with the soul, "the breath of life." When the breath of life leaves the body, the body returns to the dust from which it has been taken. It is essential for man to know that the soul has a life of its own and is separate from the body. Our body may suffer but at the same time our soul may rejoice. An excellent example of this is found in the Book of Acts describing the martyrdom of St. Stephen, the first martyr "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." (Acts 7:55-58)

The Orthodox Church teaches us that there will be two judgments of the soul - a particular judgment and a general judgment. The particular judgment is partial and only of the soul. The general judgment will take



PAUL ROPITSKY

place at the time of the Final Judgment when all the people of the world will be judged. At this judgment the body will be reunited with the soul.

The particular judgment of the soul takes place on the fortieth day after death. This teaching is based on the verse from (Acts 1:3) of the Holy Scriptures "being seen of them forty days and speaking of things pertaining to the kingdom of God." Christ spent a forty day period on the earth before His ascension. Based on this verse from the Acts the Church states that the soul of man is judged and begins a new life on the fortieth day after death.

The eternal conditions of the dead person are based upon his faith and deeds up to the time of his death. This judgment is passed on the soul not according to individual deeds of the person during his entire lifetime; but rather upon the consequences of his deeds as a whole; whether he had accepted Christ's teaching, and whether he rejected the saving grace offered him by the sacraments of the Church.

In the particular judgment men are divided into the category of the justified and saved, or the unjustified and damned. During this period of time between the separation of the soul and the general resurrection, the souls of the dead are in one of these two states. The souls of the righteous enjoy light and rest, with the foretaste of eternal happiness. But the souls of the wicked are in a state of darkness and torment. Everyone receives a proportional amount of happiness or grief according to his earnings. The state of the particular judgment is typified in the parable of the rich man and Lazarus (Luke 16:19 - 31).

The difference between the particular and general judgment is that the first is incomplete and the latter is complete and final. Thus when we pray for the departed souls we hope that its condition may be changed by the mercy of God, believing that God is merciful and long suffering as well as omnipotent.

Thus we see that our earthly life is a time of sowing but the future life a time of reaping the results. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth in his flesh shall of the flesh reap corruption, but he that soweth in the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7-8).

PAUL ROPITSKY - Class of 1963

The Sacrament of Holy Unction

While Our Lord and Saviour, Jesus Christ, lived here on earth as a man, He healed every and all illnesses suffered by man (Matt. 4:23). He not only cured the physical infirmities of the afflicted but forgave them their sins, thusly cleansing their suffering souls as well, and restoring them to full Grace in the eyes of God (Matt. 9:2-3).

When Our Lord ascended into heaven, He did not leave the afflicted ones without His healing Grace. In Mark 6:7,12-13, we see how He sent forth His Apostles to anoint, heal and forgive the sins of the sick in His name. He instructed them to continue to do this as part of their mission after His ascension. St. James in chapter 5 verse 14 of his epistle instructs the faithful on how to continue to receive this Grace once the Apostles are no longer with them.

He (St. James) says, "Is any sick among you? Let him call for the presbyters of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." The "presbyters" referred to here, are the bishops and priests that the Apostles themselves ordained as their own successors in administering to the faithful of the Church.

Through canonically valid ordinations, the Orthodox Church, The Mother Church of Christendom, has maintained an uninterrupted "Apostolic succession" in her presbytery, and She has continued to administer this healing Grace to her children to the present day. We know this practice as the seventh Sacrament of the Church under the name of "Holy Unction." Unfortunately, this sacrament in many cases is erroneously thought of as "Extreme Unction", to be partaken only by the severely ill, or the dying. This attitude has been due chiefly to the influence of the Roman Church and her past practice of administering "Last Rites" (unctio in extremis) to the dying only. The Orthodox Church has always taught and encouraged her faithful to partake of this sacrament according to the words of St. James (5:14), i.e. "is any sick among you" and not "is any dying among you".

Holy Unction was not established as a "cure-all" to be given or taken lightly, nor as a last resort to calm the dying in the face of death. It deals primarily with bonafide illness of body or soul, regardless of the degree of seriousness. The recovery or death of the afflicted depends upon the



WALTER LECKO

Will of God. However, as can be seen in St. James where he says, "and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him," the afflicted is prepared to accept God's Will through this sacrament. Should he live, his body and soul have been healed by the Grace of God in order to serve God again, but if he should die, the soul has been cleansed (through forgiveness) and prepared for everlasting-life.

The condition or extent of illness governs where Holy Unction can be performed. If the afflicted is able to come to church it should be performed in church; if not, then it is performed in the home or in the hospital.

According to the Church's service book, the Sacrament of Holy Unction is performed by seven priests. Each priest reads one of the seven prescribed Gospels and prayers. Each anoints the forehead, nostrils, cheeks, lips, breast and hands (on both sides-palm and back) of the afflicted (with clear oil blessed by the priests) while reciting the following prayer, "Holy Father, Physician of soul and body, who didst send Thine Only-Begotten Son, Our Lord, Jesus Christ, the Healer of every ill and the Redeemer from death, heal this thy servant (Name) of his present bodily and spiritual weakness and quicken him by the Grace of Thy Christ." One priest is permitted to perform this sacrament, however, he must represent the assembly of seven priests and is required to fulfill all of the readings, prayers and anointings. In cases where there exists a danger of immediate death, a shorter form of the sacrament can be used.

While this sacrament is available to all Orthodox Christians, it is forbidden under the following circumstances: to a healthy person, when a person is already in an unconscious state, when a person is well but in imminent danger of death (i.e. a soldier going into battle, condemned criminals, etc.) and children under seven years of age. Under no conditions nor circumstances can it be performed on the dead. If the recipient dies while the sacrament is being administered, this service is immediately curtailed.

As is evident, Holy Unction is a sacrament of the living. Through the prayer of faith and the Will of God, the body and soul may be restored once again to serve God in this life. Since the Lord did not establish this sacrament to grant immortality to men on earth, Holy Unction then gives the soul the opportunity to seek comfort in the House of the Lord forever.

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Holy Tradition

The source from which the Holy Orthodox Church draws its' truths is Divine Revelation. We receive this Divine Revelation in two ways, through Holy Tradition and Holy Scriptures, or more commonly called the Bible.

Saint John the Evangelist and Apostle writes at the conclusion of his gospel that, "there are also many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain all the books that should be written." (St. John 21:25). He also states at the end of his epistles that: "I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face." (III John 1,13-14).

Saint John was the latest of the disciples of Our Lord to put into writing the teachings of our Saviour, and if he reveals to us that many things were unwritten, it is clear that these teachings were transmitted by spoken word.

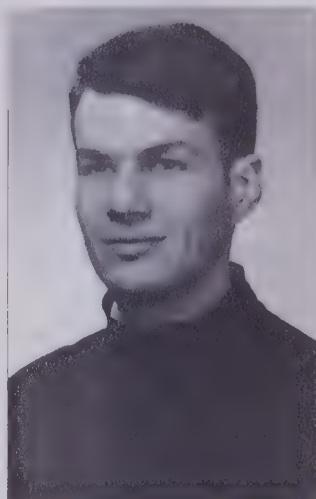
The last commandment of our Saviour to the apostles was to, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (St. Matthew 28,19).

In the very beginning the apostles preached the word of God orally. Later the apostles put into writing some of their instructions which we now have in the gospels and epistles. Those teachings which were not written down by the apostles were passed on through their successors, the bishops and priests of the Holy Orthodox Church.

Tradition in its' general meaning is something that has been handed down from generation to generation orally.

Tradition in its' sacred meaning is the Divine Revelation of our Lord which has been transmitted through oral channels by the divinely inspired prophets and apostles to their successors. In this meaning, Holy Tradition also includes the Holy Scriptures for the teachings which they contain were not written immediately. The Holy Scriptures were written after our Lord's departure from this earth.

The Divine Revelation of the Holy Orthodox Church can be divided into two aspects, Oral, which is Holy Tradition, and Written, which is the Holy Bible. Of these two aspects Holy Tradition is the older, for the prophets and apostles first taught by oral instruction. Our Lord himself instructed



GEORGE P. HASENECZ

by words and example and not by writing.

Holy Tradition and Holy Scripture are both divinely inspired by the Holy Ghost. What the divinely inspired prophets and apostles taught orally has been safe-guarded from corruption by the Holy Orthodox Church which is the abode of our Lord and the Holy Ghost.

The Holy Scriptures contain many teachings concerning dogma, the Seven Sacraments, our moral life, salvation and many other instructions in what we should believe and do. However, without Holy Tradition to interpret and define these teachings we would not be able to understand and practice the true teachings of our Lord. The mystery of our Lord would not be comprehensible without the explanations of the Holy Prophets and Apostles.

All that is contained in Holy Tradition today is not entirely oral, much of Holy Tradition has been written. The canons of the Holy Apostles, of the Seven Ecumenical Councils, of the local Synods, the creed, the writings of the Holy Fathers, and the worship of the Church all form a very important part of Holy Tradition.

To deny the necessity of Holy Tradition is to deny Holy Scripture in a sense, for Holy Scripture is a form of written tradition and the two are bound very closely together.

Wherever Holy Tradition has been disregarded and only the Holy Bible regarded as the sole source of faith the unity of faith has been broken. The Holy Orthodox Church is the only Church which has bounded all her teachings on both Holy Tradition and Holy Scripture.

We, as Orthodox Christians, should use both Holy Tradition and Holy Scripture not only for knowledge, but as a means for our salvation.

Let us remember the words of St. Paul who instructs us to, "stand fast and hold the traditions which ye have been taught whether by word or our epistle." (II Thessalonians 2,15).

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ST. TIKHON'S THEOLOGICAL SEMINARY



His Grace, The Right Reverend Bishop Kiprian

Officers of Administration

His Eminence, The Most Reverend Metropolitan Leonty,
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His Grace, The Right Reverend Bishop Kiprian,
S.T.M. Rector
Mr. Eugene Novitsky L.L.B., Secretary and Registrar

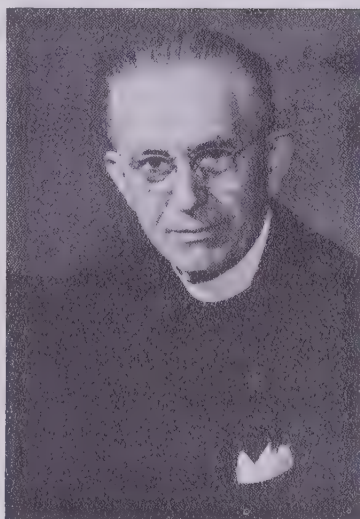
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His Grace, Bishop Kiprian, S.T.M., Professor of Liturgics, Homiletics and Canon Law
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The Very Reverend Dimitry Kessetar, B.M., Professor of Church Music
The Reverend Seraphim (Bobich), Diploma, St. Tikhon's, Instructor in Church Slavonic and Liturgics
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Mr. Eugene Novitsky, L.L.B., Instructor of Church History and Russian

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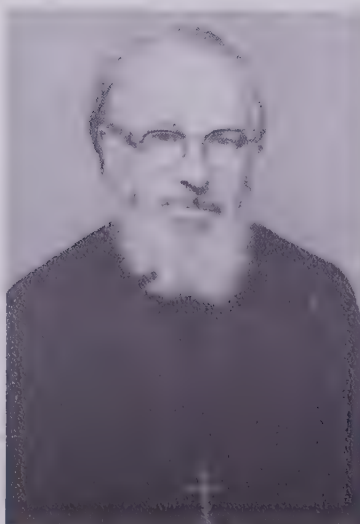
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V. REV. DIMITRY RESSETAR



REV. HIERMONK SERAPHIM



REV. PAUL KLEINSCHRODT

Faculty



MR. EUGENE NOVITSKY



MR. ALEXANDER PAUPERTOW

IN MEMORIAM



MR. BASIL ZHUKOV

Died • 1962

Instructor of Music and
Church Slavonic

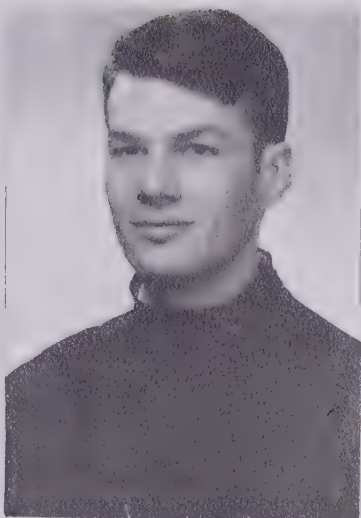
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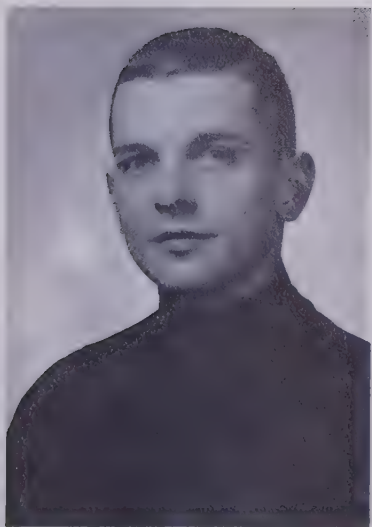
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Class Of 1963

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Hellertown, Pa.
Student Council President



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Cleveland, Ohio
Student Choir Director
Student Council Treasurer



WALTER LECKO
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Student Choir Director
Photographer



JOSEPH MARTIN
Frackville, Pa.



VADIM POGREBNIAK
Bridgeport, Conn.
Student Choir Director

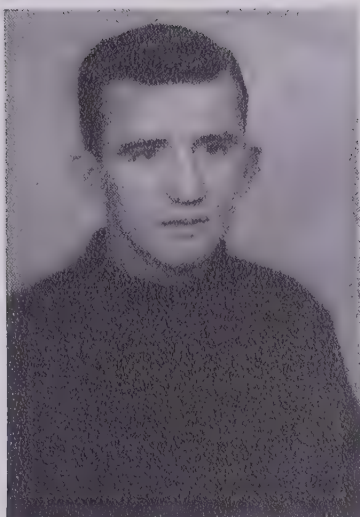


PAUL ROPITSKY
Mayfield, Pa.



JOSEPH SWAIKO
Bairdford, Pa.
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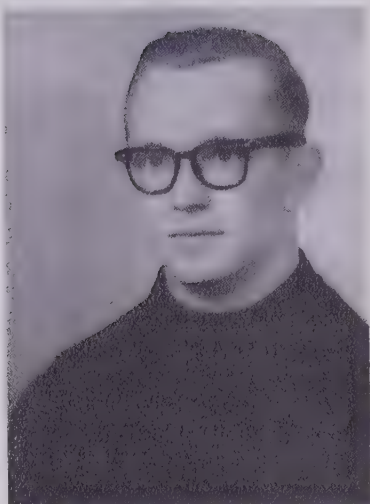
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Assistant Editor



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THEODORE ORZOLEK
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ALEXANDER ROMANCHUK
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JOHN D. SOROCHKA
Mount Carmel, Pa.
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DIMITRY J. VOYTILLA
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Student Choir Director
Student Council Vice President

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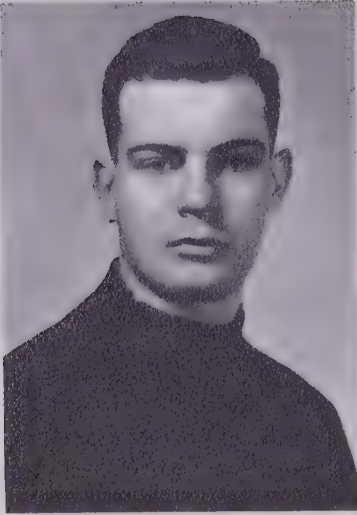
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Student Council Secretary



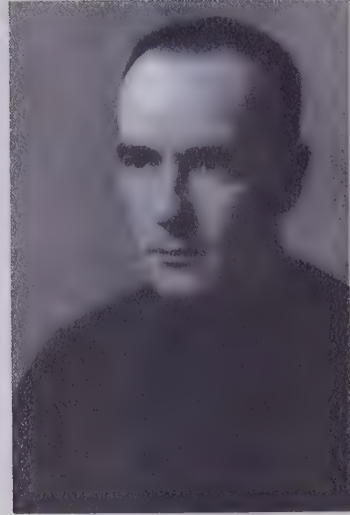
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Libertyville, Ill.



JOHN KUCHTA
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CHARLES STOYKA
Cleveland, Ohio



DANIEL ZIAYA
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Toronto, Canada



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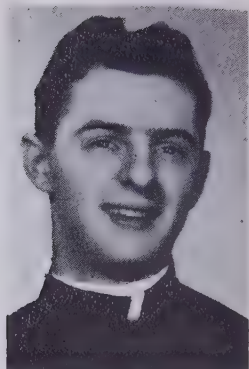
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REV. JOHN RACHKO



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REV. RALPH ROZDILSKI

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D. RESSETAR, USAF



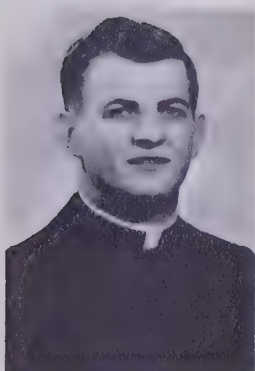
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REV. PETER ROZDILSKY



V. REV. JOHN SKVIR



REV. JOHN SOCHKA



V. REV. W. BASIL STROYEN
Reserve Chaplain, USAF

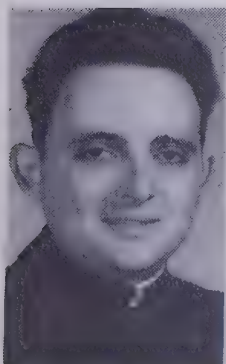
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REV. IGOR R. SOROKA



REV. NICHOLAS TIMPKO



REV. YAROSLAV SUDICK



REV. JOHN J. VOYTILLA



REV. MICHAEL KAPRAL

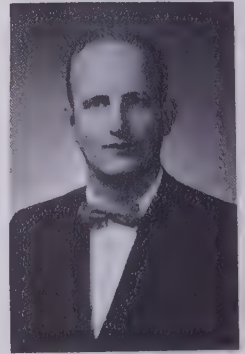


REV. HIERMONK ROMAN

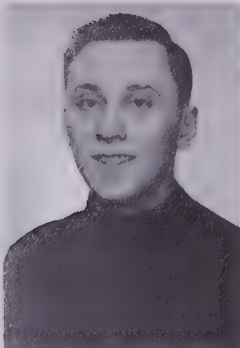
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MR. JOHN DIMITRY RESSETAR
Choir Director



MR. PETER MAZULIA
Choir Director



MR. PETER MAHALLY
Serving U.S. Armed Forces



MR. ALEXIS FEDEC
Youngstown, University
Graduate

ALUMNI.....

(Not Pictured)

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REV. JOHN BOHUSH
REV. CYRIL BULASHEVICH
REV. MICHAEL BUBEN
V. REV. MICHAEL CHANDA
REV. JOSEPH CHERNUSHIN
REV. JORDAN DIMOV
REV. MICHAEL DIRGA
REV. PAUL FEDETZ
REV. MICHAEL KARAS
REV. JOHN KLEMBARA
REV. JOHN KLUTCHKO
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REV. DIMITRY KUDRIKOV
REV. GEORGE PAWLUSH
REV. VLADIMIR PETORAK

REV. EUGENE PIANOVICH
V. REV. PETER PRISPINOFF
REV. DIMITRY RACHKO
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REV. STEPHEN RUSINIAK
REV. ALEXANDER SHUGA
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REV. THEODORE SOROKA
REV. MACARY TARGONSKY
REV. MICHAEL UGRIN
REV. LEONTY (UTKIN)
REV. JOHN WASHCHAK
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MR. MICHAEL SAVCHAK
MR. LEV VOLKOV
MR. LUKE VRONIK

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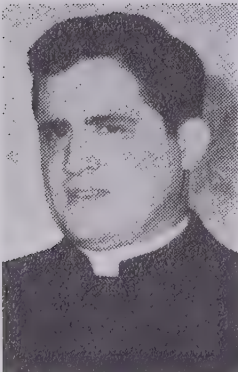
(Not Pictured)

IN MEMORIAM



HIS GRACE BISHOP JONAH (STALBERG)

Born 1894 - Died 1955
Rector of the Seminary 1953-1955



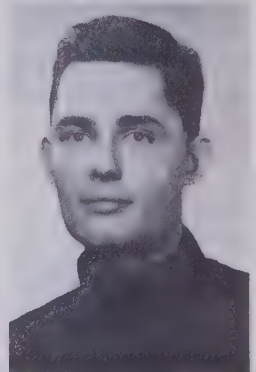
V. REV. LEONID SOROKA

Graduate: Class of 1945
Published: The Divine Liturgy, with
Russian and English parallels; and
The Faith of Our Fathers.
Died: 1962



V. REV. PETER J. BOHUSH

Born January 25, 1928, Endicott, N.Y.
Graduated May 30, 1949, St. Tikhon's
Died July 20, 1959, Cleveland, Ohio



MR. JOHN PASCavage

Graduate: Class of 1956
Professor at St. Tikhon's Seminary
Born 1935 - Died 1962

WITH THE SAINTS GIVE REST, O CHRIST, TO THE SOULS OF THY
SERVANTS WHERE THERE IS NEITHER SICKNESS, NOR SORROW, NOR
SIGHING, BUT LIFE EVERLASTING.

1962-1963 SCHOOL YEAR HIGHLIGHTS

SEPTEMBER 9, 1962 - Registration, orientation, and room assignments.

SEPTEMBER 10-13, 1962 - Religious Retreat - Lectures by His Grace, Bishop Kiprian, Rev. Hieromonk Seraphim (Bobich), Rev. Paul Kleinshrodt, and Rev. Theophilus Sammut.

SEPTEMBER 12, 1962 - Pontifical Divine Liturgy and Panikhida for the late Professor Basil Zhukov. His Grace, Bishop Kiprian officiated. Archbishop Ireney and Rt. Rev. Joseph Pishtey arrived for a two day visit. Pedagogical Conference.

SEPTEMBER 13, 1962 - Pontifical Divine Liturgy and Molieben for the Faculty and Students. Students partook of the Sacrament of Holy Communion. The faculty, students and guests attended a banquet at the Monastery held in honor of our Rector, Bishop Kiprian.

SEPTEMBER 14, 1962 - His Grace, Archbishop John of San Francisco visited the Seminary and Monastery.

SEPTEMBER 16, 1962 - Mission trip to Jermyn, Pa. -- St. Michael's Church. The Seminary Choir sang at the Divine Liturgy and were guests at the Anthracite District J-FROC Convention.

SEPTEMBER 17, 1962 - Classes began.

SEPTEMBER 21, 1962 - Feast of the Nativity of the Holy Virgin Mary.

SEPTEMBER 27, 1962 - Feast of the Elevation of the Holy Cross.

OCTOBER 14, 1962 - Mission trip to Mayfield, Pa. -- St. John the Baptist Church. The Seminary Choir sang at the Divine Liturgy. The Seminary Choir also sang at St. John the Baptist Church in Dundaff, Pa.

OCTOBER 25, 1962 - The Seminarians sang at the Requiem Service for the late Very Rev. Leonid Soroka, an alumnus of St. Tikhon's Seminary. His Grace, Bishop Kiprian officiated.

NOVEMBER 18, 1962 - Mission trip to Berwick, Pa. -- Church of the Holy Annunciation. The Seminary Choir sang at the Divine Liturgy.

DECEMBER 2, 1962 - Mission trip to Olyphant, Pa. -- St. Nicholas Church. The Seminary Choir sang at the Divine Liturgy.

DECEMBER 4, 1962 - Feast of the Presentation of Blessed Virgin Mary.

DECEMBER 8 and 9, 1962 - Mission trip to Philadelphia, Pa. -- Church of the Assumption of the Holy Virgin. The Seminary Choir sang at the Vesper Service on Saturday evening and on Sunday sang at the Divine Liturgy.

DECEMBER 15 and 16, 1962 - Mission trip to Passaic, New Jersey. -- St. John the Baptist Church. The Seminary Choir sang at the Divine Liturgy.

DECEMBER 25, 1962 - JANUARY 9, 1963 -- Christmas Recess.

JANUARY 19, 1963 -- Feast of the Baptism of Our Lord.

JANUARY 20, 1963 -- Michael Koblosh and Peter Dutko of the Junior Class were tonsured Readers by His Grace, Bishop Kiprian.

JANUARY 21-25, 1963 -- Mid-year exams and end of First Semester.

JANUARY 24, 1963 -- Students sang at the Requiem Service for the late Very Rev. Stachy Borichevsky. His Grace, Bishop Kiprian officiated.

JANUARY 28, 1963 -- Beginning of Second Semester.

FEBRUARY 5, 1963 -- Pedagogical Conference.

FEBRUARY 7, 1963 -- Lecture and slides of Russia by Very Rev. Walter Shymansky.

FEBRUARY 12, 1963 -- Feast of the Three Saints: St. Gregory the Theologian, St. Basil the Great, and St. John Chrysostom. This holy day is officially celebrated by all Theological Seminaries and Academies. Alexander Romanchuk and John Sorochka of the Junior Class were tonsured Readers by His Grace, Bishop Kiprian.

FEBRUARY 15, 1963 -- Feast of the Presentation of Our Lord.

FEBRUARY 24, 1963 -- Blessing of the new Chapel of St. Theodosius and consecration of the Altar at St. Tikhon's Monastery. His Grace, Bishop Kiprian officiated.

FEBRUARY 24, 1963 -- Michael Lepa, Frank Orzolek and Dimitri J. Voytilla were tonsured Readers by His Grace, Bishop Kiprian.

FEBRUARY 25 to MARCH 2, 1963 -- First week of Great Lent. Spiritual retreat-lectures by His Grace, Bishop Kiprian, Rt. Rev. Archimandrite Victorin, Rev. Paul Kleinshrodt, and Rev. Hieromonk Seraphim. The students attended all the services at the Monastery and partook of the Sacrament of Holy Communion on Saturday.

MARCH 3, 1963 -- Mission trip to Old Forge, Pa. -- St. Michael's Church. The Seminary Choir sang at the Divine Liturgy.

MARCH 6, 1963 -- Meeting of St. Tikhon's Alumni.

MARCH 10, 1963 -- Mission trip to Edwardsville, Pa. -- St. John the Baptist Church. The Seminary Choir sang at the Divine Liturgy. Lenten Mission Service at St. Tikhon's Monastery.

MARCH 15, 1963 -- Mission trip to Olyphant, Pa. -- St. Nicholas Church. The Seminary Choir sang at the Lenten Mission Service.

MARCH 16 and 17, 1963 -- Mission trip to Donora, Pa. -- St. Nicholas Church. The Seminary Choir sang at the Vesper and Matin Services on Saturday evening and at the Divine Liturgy on Sunday morning. Mission trip to Monessen, Pa. -- St. John the Divine Church, and to Monongahela, Pa. -- Church of the Nativity of the Virgin Mary.

MARCH 22, 1963 -- Mission trip to Dundaff, Pa. -- St. John the Baptist Church. The Seminary Choir sang at the Lenten Mission Service.

MARCH 24, 1963 -- Mission trip to Catasauqua, Pa. -- Holy Trinity Church. The Seminary Choir sang at the Divine Liturgy and to Paramus, New Jersey -- Church of Christ the Saviour. The Seminary Choir sang at the Lenten Mission Service. Mission trip to Binghamton, New York -- Church of the Assumption of the Virgin Mary and to Syracuse, New York -- St. Michael's Church.

MARCH 30 and 31, 1963 -- Mission trip to Bridgeport, Conn. -- St. John the Baptist Church. The Seminary Choir sang at the Vesper Service on Saturday evening and at the Divine Liturgy on Sunday morning, and to Singac, New Jersey -- St. John the Baptist Church. The Seminary Choir sang at the Lenten Mission Service.

APRIL 1, 1963 -- Meeting of St. Tikhon's Alumni.

APRIL 6, 1963 -- Mission trip to Phillipsburg, Pa. -- St. John the Baptist Church. The Seminary Choir sang at the Vesper Service.

APRIL 7, 1963 -- Mission trip to Ganister, Pa. -- Holy Assumption Church, and to Altoona, Pa. -- SS. Peter and Paul Church. The Seminary Choir sang at the Divine Liturgy.

APRIL 8 to 16, 1963 -- Easter Recess.

APRIL 27, 1963 -- Mission trip to Lakewood, Ohio -- SS. Peter and Paul Church. The Seminary Choir sang at the Vesper Service.

APRIL 28, 1963 -- Mission trip to Cleveland, Ohio -- St. Theodosius Cathedral. The Seminary Choir sang at the Divine Liturgy, and to St. Michael's Church. The Seminary Choir sang at the Pontifical Divine Liturgy. His Grace, Bishop Kiprian, Rector of the Seminary officiated. Mission to Akron, Ohio -- St. Nicholas Church. The Seminary Choir sang at the Vesper Service.

MAY 21 to 29, 1963 -- Final exams and end of the school year.

MAY 23, 1963 -- Feast of the Ascension of Our Lord.

MAY 30, 1963 -- Memorial Day Pilgrimage. Graduation ceremonies for the Class of 1963: Joseph Swaiko, George Hasenecz, Kenneth Kovach, Paul Ropitsky, Joseph Martin, Walter Lecko, and Vadim Pogrebniak.

Compiled by Seminarian Daniel K. Donlick

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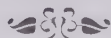
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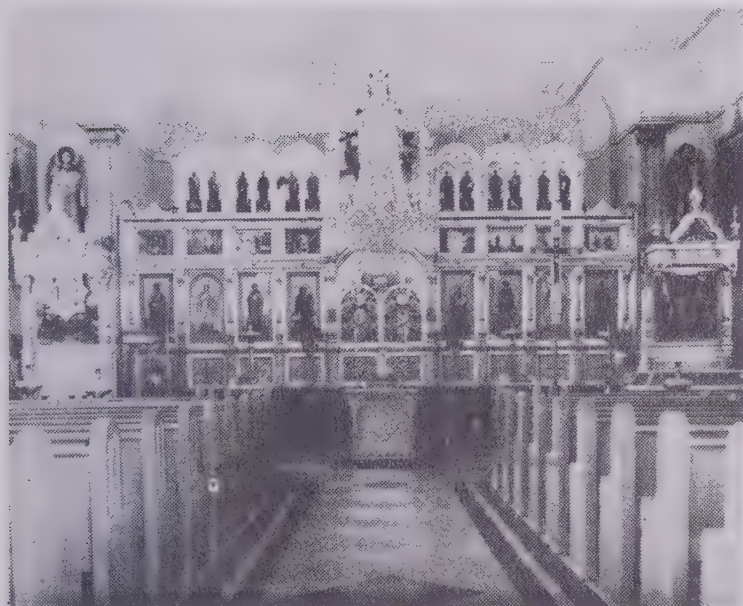
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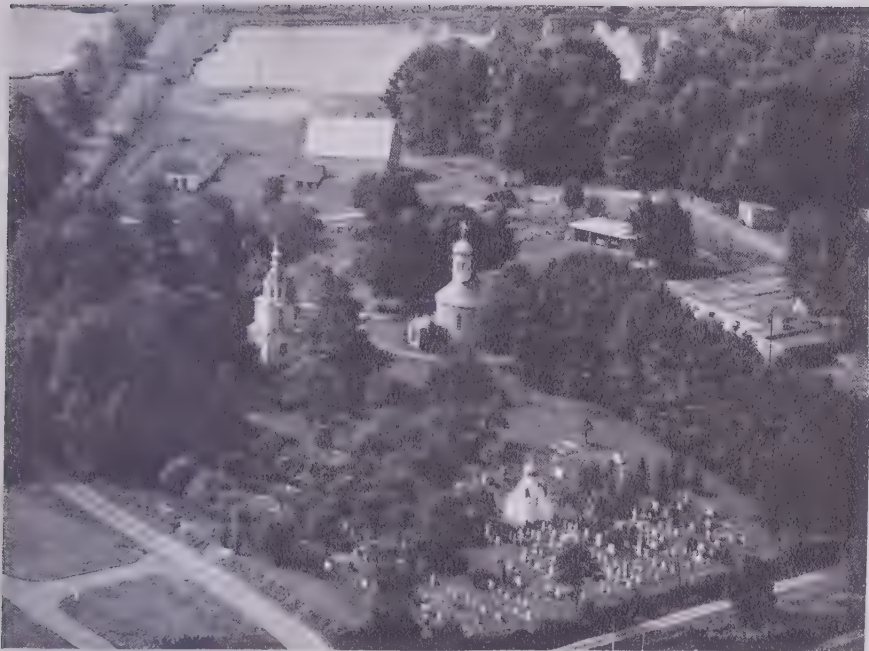
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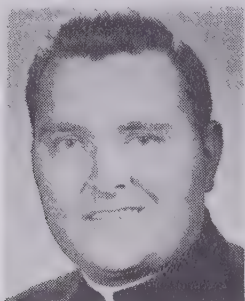
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SEMINARY

October 10, 1963



PROGRAM

PONTIFICAL DIVINE LITURGY AT
BANQUET AT

10:00 A.M.
1:00 P.M.



TONSURING OF READERS



FEAST OF THE EPIPHANY



INTERIOR OF MONASTERY CHAPEL BY CANDLELIGHT

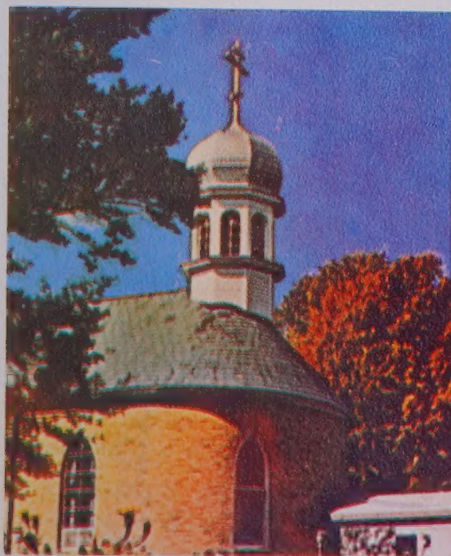


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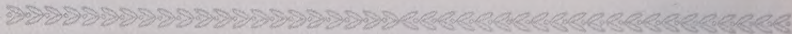


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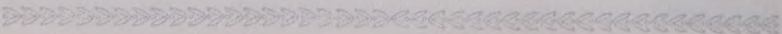
BELL TOWER



CHAPEL AND V. REV. ALEXIS TOTH'S TOMB



Autographs.



PROGRAM

8:00 A.M. Divine Liturgy in Monastery Chapel. Response's will be sung by St. Tikhon's Seminary Choir.
Immediately following Divine Liturgy will be Blessing of Water.

10:00 A.M. Pontifical Divine Liturgy at the outdoor chapel celebrated by His Grace, Archbishop Benjamin; His Grace, Archbishop Ireney; His Grace, Bishop Kiprian and members of the clergy.

Immediately following Pontifical Divine Liturgy there will be a procession to Metropolitan Platon's Tomb and the Tomb of Father Alexis Tovt where Panikhidi will be served.

1:30 P.M. Banquet for Bishops and clergy.

We are honored to have with us today an Icon of Our Lady of Kazan which came to us from San Francisco.

The Icon is being presented with all honor and respect due to the Mother of God for all Orthodox Christians to worship before her Holy Image and add their prayers to the multitudes of faithful who have prayed before the Icon of Our Lady of Kazan.



AN APPRECIATION

THE EDITOR TAKES THIS OPPORTUNITY TO THANK ALL THOSE WHO GRACIOUSLY AIDED IN PREPARING THIS TIKHONAIRE. MAY THE LORD GRANT THEM MANY MANY YEARS.

